ENGLISH SECTS

AN HISTORICAL HANDBOOK

By Arthur Reynolds.

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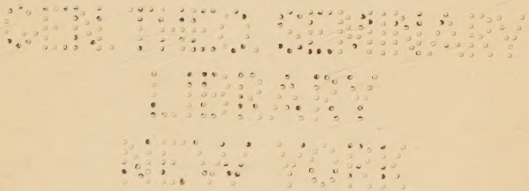
BY

ARTHUR REYNOLDS



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PREFACE

THE present would seem to be an especially fitting time to put forth a succinct account of the religious bodies which, whether native or imported, have influenced England and the English-speaking world. Three centuries of division in the ranks of Christian believers having resulted in the sad discovery that Christianity itself is in danger of being entirely abandoned, the thoughts of many are now turned in the direction of reunion. At this juncture, then, it is of particular importance that it should be seen to what extent the various sects approximate to, or diverge from, the Catholic Faith; in what respects they differ from one another; how far they have moved from their original standpoint; on what plea they justify their continuance in separation. The present volume endeavours to trace concisely the history of each of the sects enumerated, and to give the reader an idea of its polity and doctrines. These latter will be found to range from the

orthodox standard of belief to the standpoint of anti-Christian or frankly pagan teaching. Clearly, there is no common measure of all these various creeds and principles, but there is in the case of those sects which, whether they possess a formulated creed or not, do in fact accept, if not the wording, at least the contents of the Nicene symbol. The subject of our diverse beliefs is usually treated in bulky and learned books which only the special student will consult. It is hoped that the small and handy size of this volume will bring to the notice of the general reader the leading facts which illustrate the unhappily divided state of English Christianity. Still more is it hoped that the reading of its pages will kindle a desire to help in removing the barriers which, for whatever cause, have been erected between sect and sect, between the sects and the Church.

CONTENTS

	PAGE
PREFACE	v
ADVENTISTS	1
BAPTISTS	5
"THE CATHOLIC APOSTOLIC CHURCH"	16
CHRISTADELPHIANS	29
CHRISTIAN SCIENTISTS	32
THE CONGREGATIONALISTS	44
COUNTESS OF HUNTINGDON'S CONNEXION	63
METHODISTS	68
I. The Wesleys	68
II. The People called Methodists	77
III. Welsh Calvinistic Methodists	95
IV. The Methodist New Connexion	98
V. The Primitive Methodists	99
VI. The Bible Christians	100
VII. The United Methodist Free Churches	101
VIII. The Independent Methodists	101
IX. The Wesleyan Reform Union	101
X. The United Methodist Church	101
MORAVIANS	106
MUGGLETONIANS	114
THE NEW AND LATTER HOUSE OF ISRAEL	117
NEW THOUGHT	120
THE OLD CATHOLIC CHURCH OF GREAT BRITAIN	124
PLYMOUTH BRETHREN	129

PAGE

PRESBYTERIANS - - - - - 132
QUAKERS - - - - - - 152
THE REFORMED EPISCOPAL CHURCH - 167
THE SALVATION ARMY - - - - 171
SEVENTH DAY BAPTISTS - - - 181
SOUTHCOTTIANS - - 184
SPIRITUALISTS - - - - 188
SWEDENBORGIANS - - - - 201
THEOSOPHISTS - - - 208
UNITARIANS - - - - - 218
A SURVEY - - - - - - 226

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ADVENTISTS

ADVENTISTS derive their name from their belief in the near approach of our Lord's return to earth to reign for a thousand years, which period they call the Millennium. There is no one collective organization of Adventists, for, with the fissiparous tendency of Protestant sects, they have formed themselves into various groups.

In the article on the Irvingites it is shown how, in the early years of the nineteenth century, there was manifested a new and intense interest in Scriptural prophecies. With misapplied ingenuity and industry calculations were made, based on the Old Testament writings or on the Apocalypse of the New Testament; and dates, which had to be moved forward when the calculations were found to be

in error, were fixed by expounders of prophetic views. Expectation of the Second Advent has from the first been the consistent attitude of the Irvingites, in spite of the fact that predictions on which they relied have been falsified. About the year 1831 a Baptist named Miller, a native of Massachusetts, announced in New York the approaching end of the age. Enormous crowds attended his deliverances, and, if buildings could not be had for his audiences, camp meetings were held. Miller kept up the excitement by assuring his followers that the date of the Second Advent would fall within the twelve months, March 21, 1843 —March 21, 1844. When the latter date was passed a reaction set in among the Millerites, and, when their leader died five years later, the movement all but expired. There was, however, a remnant in Albany, which formed the nucleus of an organized Adventist sect.

Since then the Adventists have made some small progress. Their polity is congregational. They all practise baptism by immersion. Wise by experience, they no longer fix the date of the Second Coming, though they live in constant expectation of it. They believe that on that day the righteous dead will be raised to life; that

these, with the living Adventists, will share in Christ's reign throughout the Millennium; and that then will come the Last Judgement.

The earliest group is known as the *Evangelical Adventists.* Their distinctive tenet is a belief in the immortality of every soul, that all the dead are conscious, and that the wicked suffer eternally. A second group, the *Advent Christians,* believe that the souls of the wicked will be annihilated, that souls are not naturally immortal, but those of the righteous will be given immortality. A third group is composed of *Seventh Day Adventists.* They expect our Lord to come at a time not yet revealed. Like the *Seventh Day Baptists* (*q.v.*) they hold that the Mosaic ordinance of the Sabbath still stands, and that the substitution of the Sunday observance is wrong. The kiss of peace at the Lord's Supper and the washing of feet are practices which they follow. In social life they are strict in abstaining from alcoholic drink and tobacco. This sect and its various groups, with which may be included the *Age-to-come Adventists,* the *Church of God,* and the *Life and Advent Union,* find American soil the most congenial, but even there growth is far from strong. The sect makes no appeal to

persons of education and taste. Its ministers for the most part live by secular employment, and have no pretension to be esteemed as learned.

BAPTISTS

THE Baptists, to call them by the name which they give to themselves, were at first known as *Anabaptists*. The latter name is applicable in so far as it stamps them as rebaptizers, but is rejected by them as seeming to identify them with the extravagant practices and even immoral beliefs of the Anabaptists on the Continent, who sprang into existence with the Lutheran revolt against the Church. In the Middle Ages and even earlier the doctrine of Infant Baptism was sometimes publicly, more often privately, called in question. Many of the Waldenses, for example, rejected it, but not all. Among those who, at the Reformation, adopted this belief, there came a reaction against the extremists, and the more moderate party closed its ranks upon them. One group or association was established in Zürich, and another in Holland, which went by the name of the Mennonites. These were of a more reasonable disposition, refrained from

participating in civil government, and asserted the right of religious liberty.

Certain of the Brownists or Independents from the beginning denied the validity of paedobaptism, and probably came into contact with Dutch Anabaptists, who found their way into England in the latter half of the sixteenth century, and the name Anabaptists became properly attached to them. A group of them appear to have established themselves in Amsterdam early in James the First's reign under a person named John Smith. A section of this community appears to have returned to England and set up a conventicle in London about 1612. But the true origin of the existing sect of the Baptists dates from 1633, when there was a secession of the Independents to whom John Lothropp, the successor of Henry Jacob (see *Congregationalists*), ministered, on the ground that the congregation was unsound in the faith, and, in particular, that it adhered to the practice of Infant Baptism. The seceders were allowed by the Brownists to depart and set up a congregation of their own. Six years later another congregation of Baptists was formed, and the sect began to spread. It will thus be seen that it is an offshoot of Congregationalism, iden-

tical with it in polity and in its Calvinistic theology, so far as its early days are concerned, but differing from it in the matter of Baptism.

The part that some of the Baptists played in the Civil War entitled them to better treatment at the hands of the Parliamentarians than that they actually received. It is true that in 1647 the Houses of Parliament promulgated a decree of toleration in their favour, while professing detestation of their opinions and practices. But, in the following year, when Presbyterianism was in the ascendant, they were ordered by Parliament publicly to renounce, under penalty of imprisonment, the errors of denying the lawfulness of Infant Baptism and of calling the Church government of Presbytery unchristian or unlawful. Some of their ministers, however, benefiting together with the sects to which Cromwell extended a general toleration, were intruded into benefices from which the clergy had been ejected.

It is not surprising, when we consider the absence of any tie stronger than an assent to the principle of Independency and the denial of Infant Baptism, that the Baptists, early in their history, became divided. About the Restoration period a controversy arose among them on the

question of Arminianism. One section could no longer believe the Calvinistic doctrine that Christ died only for the elect. This group accordingly assumed the name of General Baptists, as implying that it was open to every man of his own free will to accept or to reject atonement. The Calvinistic section acquired the name of Particular Baptists. The latter are the Baptists of to-day. The former group split up into the New Connexion of General Baptists, or, as they are called in America, Free (meaning Free Will) Baptists, and the Old Connexion, who now, while retaining the name of General Baptists, are mainly if not wholly Unitarian.

We must understand, then, by the title Baptists those of the original seceders from the Congregationalists who took the name of Particular Baptists from their insistence on the doctrine of particular redemption. But these again are divided on the question of Communion, the one section allowing even persons baptized in infancy to communicate without the condition of rebaptism, the other admitting only those baptized as adults. The former are known as Free Communionists, the latter as Strict Communionists. This difference of opinion and practice, how-

ever, does not affect their relation to the Baptist Union, founded in 1813, which embraces also the General Baptists of the New Connexion.

Like the Congregational Union, the Baptist Union exercises no binding authority over its associated constituents. The Baptists, however, are conspicuous among the sects which have a congregational polity for their unity of doctrine. Their theology preserves its Calvinistic character, in spite of sporadic attempts to break away from it. In 1887 there was also among them what Mr. Spurgeon called a downgrade tendency, which caused him to sever his connection with the Union, fearing, as he did, a weakening of the hold on the cardinal doctrines of Christian belief. Their distinctive doctrines are: denial of the validity of infant baptism; the practice of immersion as the only valid mode of baptizing; freedom of worship to all. On the question of close or strict Communion they are, as was shown above, divided.

The following passage from Mr. Fullerton's *C. H. Spurgeon; a Biography*, illustrates the protean shapes that the Baptist persuasion assumes:—

"Baptists in those days [the middle of last century] were a puzzle to outsiders. They were divided

into 'Particular,' those that believed in particular redemption, and 'General,' those who affirmed that Christ died for all men. There was another division, 'Strict Baptists,' those who admitted to the Lord's Table only such as had been baptized, and 'Open Baptists,' those who welcomed all believers to the Communion Service. Then, again, among the Open Baptists were, and are, those who grant Church membership apart from baptism, and those who, though they have an open table, demand baptism before entrance to the Church. The General and the Particular Baptists have long since united, but there are still those who, being high Calvinists, hold aloof; and indeed these again are divided into two sections."

Mr. Spurgeon, who was a Calvinist and a supporter of open Communion, was once at a loss to defend logically the practice he observed at his Tabernacle, of admitting unbaptized persons to Communion but refusing them membership. "Which means," rejoined a friend who posed him on this point, "that they are good enough for the Lord, and yet not good enough for you."

It is excusable in an outsider to plead inability to appraise these curious niceties of difference among the various groups of this sect. However, we arrive at a creed-like formula in the Declaratory Statement, published since the Downgrade Controversy and now appearing in the Annual Report:—(1) That the Lord Jesus Christ, our God and Saviour, is the sole and absolute authority in all matters pertaining to faith and practice, as revealed in the Holy

Scriptures, and that each Church [i.e. Congregation] has liberty to interpret and administer His laws. (2) That Christian Baptism is the immersion in water into the Name of the Father, the Son, and the Holy Ghost, of those who have professed repentance toward God, and faith in our Lord Jesus Christ, Who died for our sins according to the Scriptures, was buried, and rose again the third day. (3) That it is the duty of every disciple to bear personal witness to the Gospel of Jesus Christ, and to take part in the evangelization of the world.

One outcome of the controversy is said by Mr. Spurgeon's biographer to have been that "many a man wandering in the faith was recalled to his old allegiance, many a simple believer was encouraged."

In America the sect dates from 1631, when Roger Williams, an English clergyman who became an Independent, fled the country and set up a meeting-house in Salem. Driven thence on account of his political opinions, he travelled southward and founded a settlement which he named Providence. Being converted to Baptist principles, he induced a layman to immerse him, and then proceeded to immerse his baptizer, after which he formed the first Baptist congregation in America.

The sect expanded rapidly, but not without considerable opposition, political and religious. In Massachusetts it encountered great hostility, partly on religious grounds and partly as the result of the exasperating ways of some of its members. It was not until 1833 that it shared in the general equality before the law extended to all the sects. In Virginia those who refused to bring their children to a "lawful minister" to be baptized were fined two thousand pounds of tobacco. This penalty was, however, removed in 1785, when equality was conceded to them.

It was among the working classes in Germany that Anabaptism took its origin. Both here and in America the strength of the Baptist sect has lain in the adherence of the middle and working classes. In America more than seventy-five per cent. of the members are found in what were once the Slave States. They are seen in greatest number in Virginia and Georgia, and are strong in Rhode Island and Massachusetts.

The nineteenth century was noteworthy for the appearance of many different societies of *Brethren*, drawn, some from the Baptists, others from other denominations. Of the latter, the *Plymouth Brethren* (*q.v.*) are the outstanding example. The Baptists

have contributed another in the "Christians" or "Disciples of Christ," who are found in America in a very considerable number, and who are known in England as *Churches of Christ*. They owe their origin in 1809 to a Presbyterian minister from the North of Ireland, by name Thomas Campbell. Hence their other appellation of *Campbellites*. Congregationalist in polity, they practice immersion and reject infant baptism. At the same time, at least in their more recent developments, they maintain that "Sectarianism and denominationalism are necessarily unscriptural and essentially evil." They seem to profess not to be a Church or a sect apart, but to be an influence at work for the unification of all the Christian bodies on the basis of a return to apostolic principles and practices. The Church, they affirm, is composed of all the regenerate, and these constitute one flock even as there is but one Shepherd. In their Statement of Principles which they submitted officially at the World's Parliament of Religions, held in Chicago in 1893, they affirmed with regard to this unification that it is "a matter of supreme moment, and no denominational associations, however sacred, and no vested interests ought to be allowed to stand, for a single instant, in the way of its consummation."

The Baptists' mode of worship is dull and unimpressive, consisting of extempore prayers, singing, and sermon. In one respect they are sticklers for symbolic ceremonial. Baptism by immersion is obviously more suggestive of burial and resurrection than is the method of affusion. Their chapels, therefore, are provided with a large tank into which the minister and the person to be immersed can descend. Weather permitting and a stream being accessible, the ceremony is performed in the open air. It is, however, noteworthy that, even on the mode of immersion, there is a division among them. The Tunkers, a German variety of Baptists, immerse the candidate forward three times, whereas the usual way is to immerse backward once only. The Mennonites, the Dutch Baptists, practise affusion. In America there are some very strange growths. The Anti-mission, or Anti-effort Baptists, for example, consider that God's work is hindered by efforts of any sort for conversion, such as foreign missions and Sunday Schools. Most remarkable of all, perhaps, are those who, denying the Blessed Trinity, call themselves the Christian Baptists.

At the time of the passing of the Toleration Act, in the first year of William and

Mary, three dissenting communities, namely, the Presbyterians, the Independents, and the Baptists obtained recognition. They were given the right corporately to present addresses to the Sovereign on special occasion, and their official designation is the Three Denominations.

In the British Isles there are said to be at the present time 2,215 pastors and 4,244 chapels, with a membership of 405,540.

"THE CATHOLIC APOSTOLIC CHURCH"

TO call the Irvingite body throughout this article by the name it has arrogantly assumed would be misleading, even if the title were always included within inverted commas. Irvingites they are popularly styled, and, for convenience' sake, the name will be used here. It must, however, be admitted at the outset that they decline to regard Edward Irving as their founder in the sense in which Wesley was the founder of Wesleyanism so that his followers can speak of themselves as Wesleyans. Moreover, they affirm, Irving never rose to the first rank among them, that of an apostle, and had no real influence in the final development of their peculiar creed and system. On the other hand, both logically and historically that system derives from Irving's teaching and from the very place of his ministry.

Edward Irving was born at Annan in 1792, and educated at the Academy there. Among his schoolfellows was a certain

Thomas Carlyle, who was destined in later days to be chosen an apostle in the Irvingite community. At the age of thirteen Irving proceeded to Edinburgh University, leaving it four years later as possessor of many prizes. His first important post as a Presbyterian minister was that of assistant to Dr. Chalmers in Glasgow. There, perhaps being overshadowed by his official superior, he seemed unable to develop the whole of his singular powers, but a call to the Caledonian Church in London marked the turning-point in his career. Soon the little Chapel in Hatton Garden, where his London ministry began in 1822, became thronged with hearers of all ranks of society, even the highest, eager to listen to a first-class orator. So great were the crowds besieging the chapel that many who desired entrance could not even get near the building. About 1824 the congregation of Hatton Garden removed to a new building in Regent Square, and there Irving developed his views concerning a subject which at that time was occupying the absorbed attention of many minds, the speedy coming of the end of the existing dispensation.

The study of prophecy was at that time being devotedly pursued by many inquirers One most ardent investigator was Mr.

Henry Drummond, a banker of great wealth with a fine country seat at Albury near Guildford. Here, in 1826, he gathered round him a group of some forty-nine persons interested in the interpretation of the prophetic Scriptures, of whom Irving was one. Once a year, for five years, they assembled at Albury Park, and held their conferences for a week. At the first gathering the moderator was Dr. Hugh McNeile (afterwards Dean of Ripon), being then the Rector of Albury. Another member was Daniel Wilson, who subsequently became Bishop of Calcutta, but in the meantime he was one of those who dropped out of the meetings. The conclusions at which the "School of the prophets," as Irving called his Albury friends, arrived were circulated by means of books and pamphlets and sermons, and were especially acceptable to the Evangelicals of that day. In 1830 some new developments appeared. The "gift" of prophesying in unknown tongues was alleged to have been imparted to a young Scottish woman at Rosneath, and the gift of healing was said to have been exercised by a certain James Macdonald. Irving was convinced that the Lord "has raised up the order of prophets amongst us, who, being filled with the Holy Ghost, do speak

with tongues and prophesy." The fact that the utterances, as taken down by those who heard them, were mere gibberish appears not to have shaken his credulity.

In the year 1831 prophesyings were of frequent occurrence in his chapel, the first of the prophets being Mr. Taplin, and Mr. Baxter the next and by far the most conspicuous of them. In 1833, however, a great trouble befell Irving, his formal expulsion from the Scottish Kirk on account of alleged erroneous teaching concerning our Lord's humanity. This meant his deprivation of the charge in Regent Street, and, being without a chapel, he was forced for a time to preach in the open fields and in the streets until a chapel was found for him, first in Gray's Inn Lane, then in Newman Street. Here he resumed his ministry as pastor on Presbyterian lines as before; but very shortly, as the result of prophesyings, came new developments.

For two or three years previously there had been growing an earnest desire for the arrival of a new apostolate. In the spring of 1833 the word of prophecy revealed that Mr. Cardale, a solicitor, who was the life and soul of the new movement, had been called to be the first apostle, and his appointment as such was solemnly

announced to him by Irving. The apostle, thus admitted to office by his subordinate, commanded the latter to refrain from the exercise of his ministry until he should have been reordained by himself. After some delay Irving was "consecrated" Angel of the Church in Newman Street, the office of angel being considered identical with that of bishop. Next, seven deacons were appointed to conduct the temporal business and to tend the poor. Largely owing to Mr. Cardale's influence, mystical ceremonies, alien to the Presbyterian sentiment but more acceptable to the Church people who were attracted by the movement, were introduced into the services, but at first without the vestments and accessories that belonged to a later stage. At one end of the chapel a platform was erected, capable of seating some fifty persons. On the highest tier sat the angel with three elders on either side of him, completing the mystical number of seven. Below these sat seven prophets, with their chief in the middle. On the lowest tier seven deacons were seated. The service proper was conducted by the angel as presiding minister, and the elders in turn preached short discourses, or sometimes the prophets would speak. The services were subject to frequent interruptions by

persons speaking in unknown tongues. Such was the early type of ceremonial function, which was said to be in agreement with revelation and primitive usage.

In 1834 Irving died, at the early age of forty-two, a pathetic figure, for, though he was head and shoulders in personality and ability above his associates, he was not accounted by them worthy of being admitted to equal rank with those who were really his inferiors. But to whatever slights he was subjected Irving, with exemplary patience, resignedly submitted.

The next step forward in the movement was the full restoration of the apostolate. Mr. Cardale, the one existing apostle, acting in obedience to what was believed to be the Divine call, raised Mr. Drummond, who was already the Angel of Albury, to the office of an apostle. To these, in course of time, were added ten others, and the apostolate was complete. About the same time the mystery of the Tabernacle was expounded. In the quiet retreat of Albury House the leaders of the movement made a close study of the scriptural account of the Tabernacle, the symbolism of which they reinterpreted with a Christian application and significance. Thus, to give two details, the sixty pillars surrounding the Tabernacle were

understood to represent sixty evangelists, who were under the charge of five angel-evangelists, representing the five pillars that guarded the entrance to the Holy Place. Out of the four rivers of Eden, the four living creatures in Revelation, the cherubim in Ezekiel, and the fourfold camp in the wilderness, they extracted a fourfold ministry of apostles, prophets, evangelists, and pastors. Meanwhile the Irvingite congregations were being multiplied, numbering by the year 1837 as many as thirty-six in England, Scotland, and Ireland.

The apostolic body having been fully constituted, it became necessary to acquaint the whole world with the portentous fact. A document accordingly was prepared setting forth the claims of the new apostles. This was presented first to the King, William IV, and to each member of his Privy Council; then to the archbishops and bishops, and the clergy in districts where the Irvingites were established. In accordance with their tendency to symbolism, they then divided Christendom into twelve tribes, each apostle taking over the supervision of one. To England, as the chief tribe, because it contained the seat of government, was given the title of Judah, and

to Mr. Cardale, as the first of the apostles, this tribe was given for his province. The rest of the world was thus apportioned: Scotland and Switzerland, two small and mountainous countries, formed one tribe, with the name of Benjamin; Italy became Manasseh; France, Asher; Prussia and North Germany, Simeon; Austria and South Germany, Reuben; Spain and Portugal, Naphtali; Russia, Dan; Poland, with India added later, Ephraim; Norway and Sweden, Gad; Denmark, Holland, and Belgium, Issachar; Ireland and Greece, Zebulun.

A further document was prepared, for delivery by the apostles to the authorities, ecclesiastical and civil, of Christendom, the pope not excepted, telling them that the age of a new dispensation had opened. It was arranged that each of the apostles should visit his own sphere of influence, attended by a prophet, an evangelist, and a pastor; and ten of them set out on their journeys in the spring of 1838, with orders to return and report progress by the following Christmas Day. Two, of whom Mr. Cardale was one, remained at home. On mystical grounds, three great European potentates were marked out for an especial appeal—the pope as the enthroned priest; the Emperor of Russia

as the representative of the universal empire of the Roman Caesars; and the King of the French as the type of the constitutional monarch. Altogether the apostles' mission abroad covered a period of two years, but it does not appear that they made many converts in Catholic countries. Perhaps this was because, in Spain for example, they professed adherence to Protestantism of a kind, but more probably because they appear to have lacked the zeal to incur the risk of martyrdom. What Gregory XVI thought of the memorial they addressed to him, if he ever actually received it, history does not record; but, if it ever got farther than the hands of the Secretary of Memorials for the sovereign pontiff, the announcement that his authority had been superseded by twelve not very eminent, self-appointed foreign gentlemen — solicitors, bankers, clergymen, and ministers—no doubt appealed in him to that sense of humour which was so distressingly lacking in them.

But, if their tours on the Continent of Europe were without effect on its peoples, they were not without effect on themselves. To the surprise, perhaps, of some of them, it was evident that the Faith was truly believed and practised in com-

munions where religion found its outward expression in stately and significant ceremonial. To some of the apostles the symbolism of Catholic worship made a strong appeal, and what struck them in particular was the fact that the centre of Catholic worship was the Holy Mass. On returning home, they set about the study of liturgies, and, in course of time, they ordained rites and ceremonies, which by slow degrees became more and more elaborate and ornate, with altars, lights, incense, vestments, Eucharistic worship, and reservation. By the time (1854) that the Irvingites acquired the fine church in Gordon Square, it had become possible to develop their modes of worship to the fullest extent.

For their principal service, the Divine Liturgy, the compilers went chiefly to the primitive and ancient liturgies, and, on the whole, the work was well done when the time and circumstances are considered. Judged by our present standard of liturgical knowledge it exhibits faults of expression and structure, and the intrusion of certain details peculiar to themselves strikes us with its incongruity. Offices were also compiled for the administration of tism; for daily morning and evening use, the latter

including exposition of the Sacrament; for the feasts of Christmas, Easter, Pentecost, and All Saints; and for the unction of the sick. And, at a later stage, the rubrics for the due performance of the many ceremonies were collected in what we might call a directory.

In 1847 the Irvingites took a new departure. From their reading of the Apocalypse they concluded that, in view of the coming end of the world, it was necessary that the apostles should seal twelve thousand from each of the twelve tribes. Mr. Cardale accordingly sealed some of the ministers, and, later, certain of the faithful. Two of the apostles, however, would have nothing to do with the sealing, and the others were more or less apathetic. The faithful of the various tribes also were not eager to secure the high privilege of gaining the highest place in the kingdom of heaven, and the advantage of safety from the wrath to come.

Death occurring in the ranks of the apostles, it became difficult to accomplish the number of the sealed before the critical year, 1866, when the Second Coming was expected. That year came and passed, with the prediction unfulfilled, and more than half the apostles were

dead. It was asserted, therefore, that the dead apostles would carry on in another world the necessary sealing of the tribes; but it is just to add that this strange doctrine was accepted only for a time. A still more serious difficulty arose when the whole College of Apostles was extinct before the day of our Lord's Advent had arrived. The device of appointing what were called coadjutor apostles was adopted as a makeshift, for so it must appear to any one not concerned with the bolstering up of a system that has obviously failed. Founded on expectations never realized, on prophecies never fulfilled, on fantastic interpretations of Holy Scripture, on ecumenical claims that all Christendom rejects, on perversions of Catholic doctrines, it presents a tragic figure of frustrated endeavour. Of those who, in spite of its manifest failure, adhere to its principles this must be said, that their practice is consistent and devout. Many of them are exemplary in their frequent and regular attendance at worship, in their payment of a tenth of their income at least to religious purposes, in the uprightness of their lives, in their unaggressive attitude toward those who deny their claims. Hard and mechanical and oppressively

dogmatic as Irvingism is, yet, in spite of all, the members of the self-styled "Catholic Apostolic Church" are entitled to respect for their sincerity and consistency.

Their number can be more or less approximately gauged by the fact that they have in this country some eighty congregations.

CHRISTADELPHIANS

THE Christadelphians, or Christ's Brethren as they call themselves, appear to derive from the teaching of a London physician, John Thomas by name. This person, in 1832, went to America, and there associated himself with "The Christians" or "Disciples of Christ," then a numerous sect in the United States with a branch in England known as "Churches of Christ" (see *Baptists*). Popularly they were all called Campbellites, as they owed their inspiration to their founder, an Irish Presbyterian preacher named Thomas Campbell, who organized his sect in 1809 on a modified Unitarian basis. Dr. Thomas, when he broke away from the Campbellites, founded a sect of his own, the Christadelphians. In order to distinguish them from all other societies professing the Christian religion he constituted each congregation an "Ecclesia" in order to prevent any confusion with Churches.

The sect's most important centres have

been the Ecclesiae of Birmingham and Balham. Its members are taught to deny the doctrine of the Blessed Trinity and the resurrection and salvation of heathens, idiots, and infants; to accept only adult baptism; to expect Israel to be restored to Palestine at the Second Advent; and to hold that only baptized believers will rise immortal from the dead. The Son of God, according to their creed, was not co-eternal with the Father, but was of like nature with mortal man, being a manifestation of God in the flesh, begotten of the Virgin Mary by the Holy Ghost. The third Person in the Godhead is said to be "not a Person, but the vehicular effluence of the Father, filling all space, and forming the medium and instrument of all the Father's operations." "The wicked will not suffer eternal torture, but will be engulfed in total destruction after resurrection." At our Lord's coming there will be no "judgement of the saints" at Christ's tribunal, but only "a dividing of the faithful from the unfaithful, with reference to the question of life or death." Salvation is said to be impossible without baptism, that is, the baptism of adult believers. Breaking of bread is practised weekly on the Lord's day in the morning.

The Christadelphian sect, professing as

it does to represent the Christianity revealed in the Bible, assumes an arrogant attitude toward the whole Christian people. In fact, the beliefs of orthodox Christians were dismissed by the founder of the Christadelphians—as "fables current in the religious world." As might have been supposed, it makes its appeal only to a peculiar type of mind, which relishes the idea of being eccentric and exclusive.

CHRISTIAN SCIENTISTS

CHRISTIAN Science, so-called, is the invention of a New England woman, Mrs. Mary Baker Glover Eddy. "In the year 1866," she tells us, "I discovered the Christ Science, or divine laws of Life, Truth, and Love, and named my discovery Christian Science. God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine principle of scientific mental healing." Having made this momentous discovery, she gave to the world in 1875 an exposition of the principle in a work of 665 pages, *Science and Health, with Key to the Scriptures.* Of this work, which is a sacred text-book with her disciples, taking equal rank with the Sacred Scriptures, she says in *Retrospection and Introspection*: "Even the Scriptures gave no direct interpretation of the scientific basis for demonstrating the spiritual principle of healing, until our heavenly Father saw fit, through the 'Key to the Scriptures' in *Science and*

Health, to unlock this 'mystery of godliness.'" Of herself she says: "No person can take the individual place of the Virgin Mary. No person can compass or fulfil the individual mission of Jesus of Nazareth. No person can take the place of the Author of *Science and Health,* the discoverer and founder of Christian Science." In 1895, when she set up in Boston, Massachusetts, her "First Church of Christ, Scientist," Mrs. Eddy, or "Mother," as the devout call her, "ordained that the Bible and *Science and Health, with Key to the Scriptures,* the Christian Science Textbook, be the Pastor, on this planet, of all the churches of the Christian Science denomination. . . . Whenever and wherever a Church of Christian Science is established, its Pastor is the Bible and my Book. . . . The elements of earth beat in vain against the immortal parapets of this science. Erect and eternal, it will go on with the ages, go down the dim posterns [*sic*] of time unharmed." Of this Church she writes: "I founded a Church of my own, built on the basis of Christian Science, Jesus Christ being the chief cornerstone."

Mrs. Eddy's writings, whatever else may be thought of them, provide us with ample means of testing the claims of a

system which calls itself "Christian" and "Scientist."

To begin with, she maintains that there is more reason for considering God to be feminine than masculine. Thus, in her paraphrase of the *Pater Noster*, she addresses God as "Our Father and Mother God, all harmonious." In another passage of *Science and Health* she writes: "Life, Truth, and Love constitute the triune Person called God — that is, the triply divine Principle, Love. They represent a trinity in unity, three in one —the same in essence, though multiform in office; God the Father-Mother; Christ the spiritual idea of Sonship; divine Science or the Holy Comforter." The phrase, "Christ the *spiritual idea* of Sonship" should be particularly noticed. Mrs. Eddy divides Jesus from Christ. "The corporeal man Jesus," she says, "was human." "The Christ is incorporeal, spiritual—yea, the divine image and likeness, dispelling the illusion of the senses. . . . Jesus demonstrated Christ; He proved that Christ is the divine idea of God." "The invisible Christ was imperceptible to the so-called personal senses, whereas Jesus appeared as a bodily existence. This dual personality of the unseen and the seen, the spiritual and

material, continued until the Master's ascension, when the human, material concept, or Jesus, disappeared, while the spiritual self, or Christ, continues to exist in the eternal order of divine science." We are taught that Christ came as the Holy Ghost, the Comforter; but elsewhere Divine Science is said to be the Comforter, leading into all truth. In *Retrospection and Introspection* it is said that our Lord, "Who antedated Abraham and gave the world a new date in the Christian era, was a Christian Scientist." The Blessed Sacrament, according to this teacher, is "a dead rite," "closing for ever Jesus' ritualism, or concessions to matter."

As regards another Christian doctrine, that of the Atonement, the *Church Manual*, which contains the tenets and by-laws of the sect, in the fourth of the six tenets which are obligatory on all Christian Scientists, gives this exposition: "We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and

death." But sin, according to the Christian Scientist principle, is not sin at all as we understand it. "Sin is a species of insanity, a hallucination"; from which it follows that our Lord's atoning death has no moral nor spiritual significance. The fourth tenet, vague as it is, is clear enough in its limitation of the atonement to the things of the body.

Christian Science rejects the Incarnation, because such a belief would make "an anthropomorphic God our starting-point"; and our Lord's resurrection is held to be merely "a spiritualization of thought." We may safely say, then—indeed we are compelled to say—that the claim to call itself Christian is not established for this doctrinal system.

When we come to consider it as science we are confronted with a difficulty, for the language in which Mrs. Eddy's views are conveyed is a mere jargon of words used in a sense different from their commonly accepted meanings. By science we understand the record of observed facts. In Christian Science there are no facts, and, if there were, we could not observe them, for matter does not exist, and "the material senses cannot bear reliable testimony." Strange to say, though the final cause of Christian Science is the production of

bodily health, that should be impossible and unnecessary, because a human body is merely a "fleeting thought of the human mind," "a mortal belief," and "flesh is an error in physical belief." Flesh, however, it is allowed while it is not allowed, is subject to ailments and diseases, though these are not real because there is no material substance of flesh that can feel them. Nevertheless, it is desirable to call in a Christian Science specialist when a person is ill. A cure will be effected by the healer's reading of a passage or two from Mrs. Eddy's writings at the patient's bedside, or even at a distance. A science which declares that "matter is naught" and everything is mind, that what is called physical pain or disease is merely a mental error; which says that non-existent pain in a non-existent body, which nevertheless has to be fed and clothed and warmed, can be removed by the recitation of the written words of a person who could not be cured herself of that last of diseases, death, by the power of her own words, is no science. Only by a juggling with words that have no sense as used can the pretence that it is a science be maintained.

The Christian Scientists are adepts in propaganda. Attached to their churches are extremely comfortable, even luxurious

offices, with reading rooms where the Christian Scientist literature may be perused, and where officials who can speak the Eddyesque language will enlighten the anxious inquirer, or solve the difficulties of the weak doubter with arguments conveyed in terms so unintelligible as to make him feel that there may be profound truths in them. With these exponents of the theory the ordinarily intelligent person is at a complete disadvantage. He thinks and speaks, of course, in ordinary terms, with meanings accepted wherever his language is spoken and understood. The Christian Scientist interpreter will use the same words, but with meanings that have become entirely different through the contexts in which they appear in the Eddy writings. Discussion is really futile. Either one must become a convert at once, or must depart a confirmed unbeliever in the pretensions of this sect.

The meeting-house, where worship is conducted, is usually a well-arranged and comfortably furnished auditorium, where all that there is to hear and see can be heard and seen. It will be remembered that the only pastor of every Christian Science congregation is the Bible and *Science and Health.* Consequently there

is no preaching, and there is no ministry. On a platform at one end of the room are two reading-desks, occupied the one by a man, the other by a woman. Passages from the Bible are read by one of the officiants, and Mrs. Eddy's commentary on them is read by the other. The contrast between the diction of the Bible and the amazing jargon of the interjected explanations is distressing to any person of taste; but he experiences a worse shock when he hears doggerel verses sung as hymns to tunes of the worst possible type.

It would be going too far to say that no persons of taste are Christian Scientists, but it is astonishing how they can be. If there are many such, that is only a proof of the astuteness of Mrs. Eddy as shown in her choice of the title "Christian Science." In the latter part of the nineteenth century the name "Science" was a word to conjure with. Anything that called itself a science had a strong appeal for the credulous. Still stronger was the appeal in the word "Christian." There is, of course, one and only one signification in the term: it is the appellation of those who believe the deity of Christ and follow Him; it is the epithet of the religion which teaches that the Eternal Son is, in His Godhead,

one with the Father and the Holy Spirit. Unitarians, if they did not profess to take Christ as their great Teacher and did not assert their claim to be called Christians, would not be able to maintain their position. In America, as has been shown elsewhere (see *Baptists*), there is a sect of "Christian" Baptists which, when it assumed this name, denied our Lord's Godhead. There is even a very numerous sect named "The Christians," absolutely, which is Unitarian in doctrine. The combination of "Christian" and "Science" was a stroke of genius, for the united appeal of the two words was certain to prove enormously powerful.

More powerful, however, even than this was the appeal to human selfishness in the promise of Christian Science to banish all bodily disease by teaching that it exists only in a disordered mind: that it is purely imaginary. A great truth, of course, underlies such a promise. It is not necessary to accept the Eddy philosophy, with its denial of the existence of matter, to grasp the unquestionable truth that mind acts effectively on the body, and many diseases that are not organic can be and are healed by the exercise of will, or by suggestion, or, better still, by the sacramental method of faith healing. The

sacrament of Unction of the Sick provides a remedy. "The prayer of faith," we are taught, "shall save the sick," especially if that prayer is accompanied by the anointing with oil in the Name of the Lord. The neglect, the oblivion of this sacrament, "the lost pleiad of the sacramental firmament," is one of the causes of the defection of so many from the Church and their adhesion to Christian Science.

In a religion which pretends to offer a grander conception of God and professes to reverence the Sacred Scriptures and our Lord, combining with its other pretensions that of the banishment of pain and disease, men and women of our ease-loving, self-indulgent, self-regarding generation have in countless numbers found enormous comfort and what they believe to be salvation. Very many of them, perhaps the majority, would be pained if they knew that what they take for a form, even the highest form, of the Christian religion is essentially pagan; that it denies all the fundamental doctrines of Christianity. They do not know, because they have not really tried to get at the true meaning of the Christian Scientist literature. They have taken Mrs. Eddy at her own valuation, and, because they have derived physical bene-

fit from following her common-sense suggestion of letting the mind act on the body, they accept her system of teaching in a general way without troubling about details. If they do become ill, they find it wiser to call in a medical man than to pay a professional Christian Science "healer" a fee for reading an extract from the Eddy writings. And even the most orthodox of her followers will submit the treatment for a fractured limb and other injuries to a surgeon. It is admitted that, at present, Christian Science has not advanced far enough to deal with such cases.

All that can be said of Christian Science is that it is neither the one nor the other.

Christian Science was, with other dangerous movements, considered by the Lambeth Conference of 1920. The bishops discovered in its teaching "a direct tendency (*a*) to pantheistic doctrine, and at the same time (*b*) to a false antithesis between spirit and matter, and (*c*) to the denial of the reality of sin, and (*d*) to the denial of the reality of disease and suffering. Such teaching," they justly add, "cannot be reconciled with the fundamental truths of the Christian Faith and the teaching of Scripture on atonement, penitence, forgiveness, and fellowship in

the sufferings of Christ." A committee was appointed by the Archbishop of Canterbury to consider and report on the use with prayer of the laying on of hands, of the unction of the sick, and other spiritual means of healing.

THE CONGREGATIONALISTS

CONGREGATIONALISTS is the name by which the members of the sect known variously in the past as Brownists, Barrowists, and Independents prefer to call themselves. It has the merit of indicating the distinctive principle on which their polity is based. Other sects, such as the Baptists and the Unitarians for example, are in the broad sense Congregationalist, but this can claim to be the first to have made the principle its leading characteristic.

Congregationalism is founded on the opinion that each separate community of believers is an absolutely independent, self-sufficient Church, with full authority —derived apparently from itself—to make or unmake its own ministers, to define its system of belief, and to control its own members. Jealously guarding its right of independence, it maintains its protest against the creation of an organized central authority that might limit the freedom of self-government which each separate congregation claims to exercise. There

is, therefore, nothing that can call itself the Congregational Church: there are only so many Congregational churches.

In spite, however, of the principle on the basis of which they are self-contained, self-governing communities, they have not always been able to resist the tendency to association for the purpose of uniting the separated members in a unity of belief, and in 1831 the Congregational Union of England and Wales was formed for this country. In America a National Council, meeting triennially, is in existence, having under it District and State Conferences, both Council and Conferences being merely advisory and deliberative bodies, with no power of control over the individual congregations. The Union in our country, in its Declaration of the Faith and Order owned and practised in the Congregational Churches in England, asserts the Principles of Religion and the Principles of Church Order and Discipline which are commonly professed among them; but the Declaration is understood to be without prejudice to the freedom of each constituent.

The Congregational Union of England and Wales, which has existed since 1831, is regarded as a loose and informal association. It is composed of (1) representative

members, (2) associates. The former are elected by congregations connected with a county association, or with the London Congregational Union, or recommended by such association or union. Pastors are *ex officio* representatives, and certain colleges and congregational societies have the privilege of being represented. Associates are individual members of congregations which might, but do not, send representatives. Co-operation of a more intimate sort is effected by the system of county unions or associations, which dates back for more than a century. These associations are quite voluntary : no congregation is required to belong to one nor to contribute to its funds. Once or twice in the year meetings of the ministers and elected representatives are held in one or other of the towns in the county concerned, and questions affecting their common interests and the distribution of the funds collected by the congregations are dealt with. "It is a fundamental principle with all the unions that they have no kind of control over the churches associated with them. But if, in the judgment of the associated churches, any particular church is guilty of a grave violation of Christian duty, or if it has renounced any of the central articles of the Christian Faith, the connection of that

church may be, and should be, dissolved."[1] Union is further secured by the practice of requiring a minister who has been elected to the pastorate of one of the associated congregations to exhibit a "transfer" from his former county union. Ministers who have been connected with some other evangelical denomination are expected to bring with them testimonials of a satisfactory character from members of the denomination they have left.

In 1902 the Union was incorporated, and in 1920 a quasi-episcopate was created in the appointment of nine districts, each under the supervision of a moderator. Besides the Union there are in England and Wales fifty-one county and other associations. In the British Isles the ministers number 3,062, and the congregations and preaching stations 4,701, with a million and a half sittings.

One more point in regard to the mutual relations of the congregations is to be noticed. It is understood that, if each of these societies has the right to assert the authority of its own decisions on all questions affecting its life, the decisions of all other Congregational communities on questions of the same kind must be respected.

[1] R. W. Dale, *Manual of Congregational Principles.*

Thus, if the member of one congregation, having been expelled from it, applies to another for fellowship, those who expelled him ought to be requested to state the grounds on which they excluded him. It would not follow, however, that an excluded member might not be received into another communion without the consent and approval of the society which excluded him.

The first Independent congregation appears to be that which was founded at Norwich in 1580 by Robert Browne, a kinsman of Robert Cecil, Lord Burghley, educated at Corpus Christi College, Cambridge, and in Holy Orders. At Corpus Christi, then a hotbed of Puritanism, he no doubt imbibed many of those opinions which, in his own violent manner, he afterwards proclaimed. At the beginning of his career he set up as a schoolmaster in London, as, in those days, so many young men of education were wont to do. When he was ordained is uncertain, but it was probably about 1573. A few years later we hear of him as denouncing Holy Orders and the parochial system, and tearing up the licence to preach which the Bishop of Ely had issued to him. Going to Norwich about 1580, he formed a congregation there among the Dutch settlers,

whose number was considerable, and whose Calvinistic views accorded with Browne's. From Norwich, the seat of his propaganda, he planted other conventicles about the Diocese of Norwich, which caused him to be arrested by the Ecclesiastical Commissioners. He was released through the influence of Lord Burghley, who took the charitable view that his kinsman erred rather through zeal than through malice. Browne, when he regained his freedom, found it advisable to quit the country. With the help of a fanatical college friend, named Harrison, he got together some fifty companions, and conveyed them over to Middleburg in Zealand. While there he wrote a treatise on Independency and what he considered to be the true doctrine contained in Scripture. Dissension quickly arising in the Zealand settlement, Browne fled to Scotland, where, however, his turbulent spirit got him into trouble. We next find him in Northampton, causing commotion, so that he incurred excommunication by the Bishop of Peterborough, and his leadership of the sect bearing his name came to an end. Again Lord Burghley came to the rescue, begging the Primate, Archbishop Whitgift, to show "the poor man" some pity. He further asked the Bishop of Peterborough, in

consideration of Browne's having forsaken his opinions and submitted himself to the authority of the Church, to withdraw his censure and even to find him some ecclesiastical preferment. Thanks to the powerful backing that he enjoyed he was presented to the rectory of Thorpe-Achurch, which he held for forty years (1591–1631). For some indiscretion in expressing his views, he was imprisoned in Nottingham Gaol, and died probably in 1633.

A new leader of the Brownists, or Independents, was found in the person of Henry Barrowe, an uncompromising zealot, with whom was associated his old college friend at Cambridge, John Greenwood, a person in Holy Orders. Apart from the absurdity of their opinions —such as that the Prayer Book was almost certainly idolatrous, superstitious, and popish, and that the threefold ministry of the Church was the invention of antichrist—and the violence with which they enunciated them, it is difficult to withhold from them the respect due to their courage in those dangerous times. Charged, in 1593, with the publication of seditious books and pamphlets which the authorities of that day regarded as tending to the slander of the Queen and the Government, they paid the penalty of their

rashness at Tyburn. Another who shared the same fate the following year was the clever though scurrilous writer of the 'Martin Mar-prelate" tracts, John Penry. He was executed at Southwark as a promoter of sedition.

The followers of Barrowe, led by an expelled Fellow of Christ's College, Cambridge — Francis Johnson — migrated to Holland; and, after trying to settle down in several principal cities in succession, at last came to anchor in Amsterdam. This congregation was governed on the lines laid down by Barrowe, which differed somewhat from Browne's. For the direct government by the congregational vote which Browne's system enjoined Barrowe substituted the rule of a board or session of elders with whom the pastor and the teacher were included, having been elected by the board and then given authority over the congregation. Barrowism, in this respect, was the prevailing type among the Congregationalists for a considerable period both in our country and in New England.

In 1616, one Henry Jacob started in London what has been described as the first Independent Church established in this country. Strange to say, Jacob, when he was a priest holding a living in Kent,

wrote a couple of treatises against the Brownists, but was actually converted to their persuasion by the arguments advanced by Francis Johnson in answer to his "Defence of the Churches and Ministry of England." He ultimately went over to New England.

About the same time there was started a congregation at Scrooby Manor House, near Gainsborough, from which historical Congregationalism is said to be directly descended. After a while it transferred its activities to Amsterdam, and later to Leyden. Whether because the emigrants were not congenial with the Dutch, or the Dutch were not congenial with them, at any rate they yielded to the impulse then common of seeking their fortunes in the New World. The story of their voyage in the *Mayflower* need not be repeated, and the legend that has grown up around the name of the ship that carried them need not be examined here. It is enough to say that, if the methods of the Higher Criticism are applied to it, very little remains but a few unromantic facts.

Independency, during the period of the Great Rebellion, gained a position of great influence on English politics, in spite of the fact that Presbyterianism was the established religion, though Cromwell

was an Independent. Not much love was lost between the Presbyterians and the Independents, but the latter obtained for themselves State recognition by being thrust into benefices, which, in due course, when the King came into his own again, they had to vacate. A considerable number of the intruded ministers who were in their turn ejected were Independents. The Memorial Hall and Library in Farringdon Street, London, was built in the 'sixties of last century, on or near the site of the old Fleet prison, to commemorate them.

After the Restoration the Presbyterians in many instances drifted into Unitarian belief, and still called themselves Presbyterians, while affirming their adopted principle of Independency. Of the now existing Unitarian communities, many can trace their origin to a Presbyterian congregation (see *Unitarians*). The Independents, on the other hand, who by reason of their retaining Christian belief were more acceptable to their fellow countrymen, were reinforced by the more orthodox Presbyterians; and, having gained the position of being tolerated, made rapid advance. Not a little of their success in the following century was due to the influence of Dr. Watts

and Dr. Doddridge, particularly the former, whose hymns did for this group of Dissenters that which Charles Wesley's did for the cause of Methodism.

In our own time Congregationalism has been able to boast the possession of not a few distinguished divines. Chief among those who are no longer living were Dr. Alexander Fairbairn, Principal of Mansfield College in Oxford, and Dr. R. W. Dale, the well-known minister of Carr's Lane Chapel, Birmingham. The college at Oxford (Mansfield), which was transferred from Springhill, near Birmingham, is conspicuous for the ability of its professors and lecturers. The college belonging to the Lady Huntingdon Connexion (*q.v.*), which somehow became more or less a close preserve of Congregationalism, formerly situate at Cheshunt, is now removed to Cambridge, where it retains its old name of Cheshunt College. The Congregationalists have besides various colleges, training many students for the ministry.

In the absence of corporate unity and a common formula of belief, it is impossible to state precisely what their doctrines are. It is against the cardinal principle of Congregationalism that there should be any creed binding on every congregation

alike; and, moreover, there is no central authority to formulate and impose one. This, at least, is true as regards English Congregationalism. In the United States of America, however, strange to say, the superficial declarations of the past have for some time seemed unsatisfying to many members of the sect. In 1883 there was drawn up by a body of twenty-five representative commissioners a document which has been widely accepted as an authoritative manifesto. It is in effect a creed, consisting of twelve articles, each of which begins with the formula "We believe." It is a statement of belief to which the members of other Protestant bodies might readily give their assent, for the Calvinism of the historic past is so attenuated as to be practically extinguished, and the article defining the Church is not distinctively Congregationalist in its tone. Even more advanced is the Union Statement, put forth in 1906 by a joint committee of Congregationalists, Methodist Protestants, and United Brethren seeking to effect a union among themselves. This statement affirms "Consent to the teaching of the Ancient Symbols of the Undivided Church, and to that substance of Christian doctrine which is common to the Creeds and Confessions

which we have inherited from the past."

In the earliest stage the Congregationalists were, like the Presbyterians, Calvinistic, and practically subscribed the Westminster Confession, while preserving their own polity. They have, as a consequence of being without an authoritative formula of belief, been responsive to the varying moods of the times as they pass. Not very long ago, there were evidences of a growing laxity of belief, under the spell of German theology. At the present time, their teachers have a firmer grasp of the truths derived from the Catholic Church ; but, so long as each congregation is a law to itself, the leading divines can speak only for themselves, and not as the representatives of a united society. In regard to ordinances, they hold by Baptism and the Lord's Supper as divinely appointed Sacraments, but there seems to be a certain laxity as to the requirement of baptism as a condition of membership.

Ordination with them means appointment by a particular congregation to minister to it alone. A minister's commission is not external to the place of his appointment. Theoretically, if he has

no pastorate, he ceases to be a minister until some other congregation appoints him. In practice, no doubt, this limitation of a ministerial commission is ignored.

It is impossible to say what view is taken of the nature of Sacraments by Congregationalists generally. The members of one congregation may hold that they are merely bare signs, while others may approach more or less closely to the teaching of the Church. Thus some hold the strange theory that, where infant baptism is practised, the parent has the first place: that, in short, the parental dedication of a child to God is the meaning and purpose of the rite. On which Dr. Dale remarks: "There is absolutely nothing in the New Testament to indicate that Christ intended Baptism to be the expression of the desire and intention of the parent to dedicate his child to God." Some Congregationalists conceive that Baptism should be administered only to believers and their families; others, that the words "all the nations" in the great commission imply that there must be no restrictions. The doctrine of Baptismal Regeneration appears to be generally rejected.

As regards the Holy Eucharist there is a considerable divergence of opinion

among Congregationalists. Indeed, as Dr. Dale has pointed out, the two official Declarations of 1658 and 1833 present a remarkable contrast to each other. The earlier document lays stress on the "perpetual remembrance" of the sacrifice of the death of Christ; the latter declares that the Sacrament is "celebrated by Christian Churches as a token of faith in the Saviour and of brotherly love." The former again teaches that grace is conferred in or by the Sacraments, and their efficacy does not depend on the piety or intention of the person administering it. It is surprising to find a writer like Dr. R. W. Dale committing himself to such a statement as the following: "In Congregational churches, as a matter of propriety and order, the pastor always presides at the Lord's Supper"; but there is nothing in the New Testament to prevent a church from celebrating the Sacrament in the absence of its pastor. An "ordained minister is not necessary to give validity to the service."

The mode of worship practised in Congregational chapels is of the usual type common to most Protestant sects, consisting of extempore prayers, hymns, and sermon. There is growing up in the more enlightened quarters a sense of the bald-

ness of such services, and of the greater fitness of liturgical expression. Certain of the Congregationalists, interested in the study of liturgies ancient and modern, have recently put forth a little book containing a variety of suggested liturgical services. The compilers have gathered prayers and litanies from many different sources, and as a miscellany of beautiful things the book has great merits. As might have been expected, this being the work of persons not possessing the tradition nor used to the practice of liturgical worship, which has its own principles and proceeds on orderly lines, a ritual, moreover, involving the accompaniment of ceremonial, the experiment in question, though excellent in design, was pathetic in execution.

Of late years the subject of hymnody has been studied by Congregationalists as well as by others. The hymnal in common use among them was a poor compilation, but the latest edition marks a considerable advance both in hymnody and in the better appreciation of Catholic usages, such as the observance of Church festivals and Eucharistic devotions. The compilers, however, lacked either the courage or the power to take drastic action and to exclude everything that was

trivial or antiquated or positively feeble, whether lyrically or musically. But, even as it is, it would fill with horror and amazement the early followers of Barrowe, who endorsed his judgement on the grave and sober language of the Book of Common Prayer that it was "well-nigh altogether idolatrous, superstitious, and popish."

These, however, are Congregationalists at their best. The main body moves along a much lower plane. Thus, in a book which has had a considerable vogue, *The Principles and Polity of Congregational Churches*, by the Rev. E. J. Dukes, it is said that a "total ignorance of Gospel truth is involved" in such a statement as this: "The Church recognizes as a Christian every individual who has been duly baptized." Another remarkable *dictum* is that "the Episcopal system grew, with the decay of faith after Apostolic times, out of individual self-assertion on the part of pastors." "The ceremony of Confirmation is the relic of a popish practice retained in the Protestant Church in a period of compromise . . . it is a ceremony generally misleading and often profane." "It is a human invention; a burden laid upon the conscience by priests." "It is worldly and

'carnal' in all its surroundings." The Congregational position in regard to Baptism is that it is "a ceremony which may be called *the door to Christian instruction.*" "The Lord's Supper has no saving grace." Fasting Communion is a "Popish and Anglican superstition."

In some Congregationalist writings there appears to be a morbid fear of superstition in regard to the Blessed Sacrament. Thus, in Dukes' *Catechism*, there is this warning: "It is well to avoid the terms 'Holy Communion' and 'Holy Eucharist,' unless you are sure these will not be misunderstood in a superstitious sense." And, in another place, this instruction is given: "Beware of speaking of a 'parish priest,' or of 'the altar,' or of a 'celebration of the Holy Communion.' All such terms are unscriptural, and therefore unchristian and profane."

In a Catechism by J. H. Riddette, Congregationalists are said to "hold that every man who is qualified for the ministerial office by ability and piety has a right directly derived from Christ to exercise it in any church that calls him to it, and that an ordination, although very seemly and useful, is by no means necessary to the proper discharge of it." (This ministry is not confined to men: there are

examples of pastorates held by women.) Baptism, it is affirmed, does not make the baptized person a child of God: "it does not create a new relationship; it affirms a relationship which already exists." It is said to be "not essential to salvation; but it is an ordinance to which we ought to submit because Christ commands it." "The Lord's Supper is in no sense whatever a sacrifice." Congregationalists do not kneel in the Holy Communion because the practice was "ordained by one of the popes." The doctrine of the Real Presence is "a foolish and dangerous superstition."

These are the commonplaces of Protestantism, the negative character of which creates the impression that the Protestant mind is largely preoccupied with denials of what is believed by the rest of the Christian world. To a Catholic this spiritual *pabulum* would not appear to contain any nutriment.

COUNTESS OF HUNTINGDON'S CONNEXION

LADY Selina Shirley, second daughter of Washington Shirley, Earl Ferrers, was born in 1707. At the age of twenty-one she was married to Theophilus Hastings, ninth Earl of Huntingdon, who died in 1746, his countess surviving him for forty-five years. Both by birth and still more by marriage she was a *grande dame*, a fact which she neither herself forgot nor suffered her followers and dependents to forget. The family into which she married was what was then called "serious," her husband's sisters, especially the Lady Margaret Hastings, having early come under the influence of the Methodists, Lady Margaret indeed becoming the wife of Mr. Ingram, one of the original Oxford Methodists who went out to Georgia in John Wesley's company.

In 1748, the second year of her widowhood, the Countess began her work as the foundress of a new sect. Wesley and

George Whitefield had parted company, the former expressing more strongly than ever his Arminian views, and the latter proclaiming his extreme Calvinistic opinions. Though of humble origin and antecedents—he had been a wine-drawer in his mother's inn and a servitor at Pembroke College, Oxford—Whitefield cast the spell of his fervid eloquence over this great society lady, who appointed him her chaplain. At her residences in London—Cremorne House, Chelsea, and in Park Street—she was wont to hold gatherings on Sunday evening, at which even Horace Walpole, Lord Bolingbroke, and Lord Chesterfield might be seen listening to this singular preacher: Walpole always critical and at times humorous when describing his experiences; Bolingbroke and Chesterfield more respectful in their demeanour. So much was Whitefield the fashion for a time that ladies of rank arranged reunions at their houses at which their society friends might enjoy his oratory.

Left by Lord Huntingdon's will the possessor of considerable wealth, the Countess resolved to employ it in planting missions in the spas and other fashionable resorts, placing them in the charge of clergymen whose services she enlisted

in the character of her private chaplains. In order to keep up the supply of ministers of the type she affected, she converted one of her properties, the old Welsh Manor House, Trevecca, at Talgarth, into a college, with Fletcher of Madeley for its president. When she applied to the bishops to ordain the students, an interesting point of law was raised. No more than five chaplains could be employed by a person of the rank of an earl, and then only as ministers to the household. Her ladyship, never one to brook the questioning of her autocracy, bade defiance to the bishops, and persuaded a considerable number of Calvinistic clergymen, whom she designated her chaplains, to take charge of her chapels. On one occasion, when she organized a fifteen days' missionary tour in Wales, she was attended by a train of obsequious clerical retainers and a cavalcade of horses and carriages.

Proceedings being taken against several clergymen for officiating without licences, it became necessary for them to register their chapels as places for dissenting worship, and themselves as dissenting ministers; and thenceforward the Lady Huntingdon Connexion developed into a sect, a condition that was emphasized by

the withdrawal of some of her ablest followers, such as Toplady, Romaine, and Venn. The year 1783 saw the sect legally established, and its first formal act marking its secession was the ordination of some of the students from Trevecca College by her ladyship's chaplains.

In order to give permanence to the Connexion, Lady Huntingdon provided in her will that her property consisting in her chapels and the Trevecca institution should be vested in trustees. A year after her death in 1791, a new house for the Trevecca students was found at Cheshunt, in Hertfordshire, it being left to themselves to choose any Christian denomination for the exercise of their ministry. The college, as a matter of fact, became a Congregational seminary of a strongly Calvinistic type, and the Connexion as such has declined in numbers. In the present century the college was removed to Cambridge, the name going with it. The old buildings were acquired by the Church and converted into the Bishops' College at Cheshunt, where men are prepared to serve in the priesthood in the dioceses of London, St. Albans, and Chelmsford.

Although Cheshunt College at Cambridge is, as it became while it was in

Hertfordshire, a Congregational institution, Lady Huntingdon's Connexion is a separate sect, with its own theological prepossessions. Like many other secessions, it is itself the parent of another secession, namely a body calling itself the *Free Church of England*, which professes to represent the true principles of the Church of England freed from all taint of papacy and sacerdotalism. Never a very numerous sect, Lady Huntingdon's Connexion has long been on the decline, and has not been conspicuous for the learning and eminence of its leaders.

METHODISTS

I

THE WESLEYS

IT may be of use to preface the account of the Methodist movement with a short biographical sketch of its two great leaders, John and Charles Wesley. The movement can then be studied by itself like the other sects described in these pages.

The history of Methodism has its foundation within the English Church: that is to say, Methodism in its earliest state was a movement within the Church, to which it at first retained its allegiance, though with a tendency on the part of its more impetuous members to break away and to form a separate organization. Its history also starts from the activities of two brothers, John and Charles Wesley, the former the strenuous missionary of the movement, the latter its poet. Their father, Samuel, who for forty years was Rector of Epworth, in Lincolnshire, was a High Churchman of the Laudian tradi-

tion, and their mother was a woman of strong character and firm discipline.

John Wesley was sent to Charterhouse, in 1714, as a gownboy; his younger brother to Westminster School, where the eldest son of the family, Samuel, was the head usher. From Charterhouse John went up to Christ Church, Oxford, taking his degree in 1724. A year later he was elected to a Fellowship at Lincoln College, which he held for twenty-five years until his marriage. Becoming Tutor of his college, in 1729, he made his rooms there a meeting-place for the little society of Methodists which was formed by Charles Wesley, then a student of Christ Church, among whose associates was George Whitefield, of Pembroke College. In 1735 John Wesley resigned his tutorship in order to undertake the superintendence of the mission which the trustees of the Colony founded in Georgia by James Edward Oglethorpe had organized. On the voyage out he came under the influence of some fellow-passengers who were Moravians, and, not long after his arrival, he founded at Savannah a religious society on Moravian lines.

The period of Wesley's ministry in Georgia was by no means the most fruitful time of his life. His autocratic

temper involved him in many serious disputes, and, in 1737, in order to evade a libel action, he returned to England. The connection he had already formed with the Moravian sect was strengthened by a friendship with Peter Böhler, through whose influence Wesley joined himself to the congregation at Fetter Lane, London; and, in 1738, the year in which he experienced "conversion," he paid a visit to Count Zinzendorf's Moravian settlement at Herrnhut. In 1739 he started a "United Society" for weekday gatherings, which ultimately became the Society of the People called Methodists, and a little earlier in that year opened a preaching-house at Bristol, and another in London in a disused gun-foundry in Moorfields. At Bristol the Methodist preachings produced in the more neurotic of the hearers violent convulsions, in consequence of which the bishop, the celebrated Joseph Butler, inhibited Wesley from preaching in his diocese. "Enthusiasm," as religious fervour of any kind was called, was abhorrent to the eighteenth-century educated man, and still more when it developed into frenzy and fanaticism.

The year 1740 marked some changes in Wesley's attitude. He severed his connection with the Moravians, and became

more vigorously pronounced in his opposition to Calvinism, which involved him in much controversy over the doctrine of free grace which he opposed to the Calvinistic doctrine of predestination and election. One outcome of this was the withdrawal of Whitefield and the Countess of Huntingdon's Calvinistic preachers and, later, the formation of the Lady Huntingdon's Connexion (*q.v.*). In spite of his Methodism, Wesley was invited by his University to preach before them in the years 1741 and 1744.

At this period he was busy with the organizing of his society on the basis of bands, classes, circuits, and conferences. The second annual conference, held in 1745, formally acknowledged him as overseer of all the Methodists. In this capacity he began that marvellous peripatetic ministry which, extending over a period of nearly half a century, made his name a household word throughout England, Scotland, and Ireland. Through all weathers, in the face of contempt and angry denunciation and mob violence, he travelled, year in and year out, thousands of miles, preached innumerable sermons, often to vast crowds of hearers thrilled by his voice and bearing and impassioned earnestness; and all the while carried on

the work of administering and endeavouring to control his growing society which, as the years passed, increasingly got out of hand.

He might have foreseen the danger of developments from his system of lay preaching. It was not possible, without some closer and more regular control than that which he could exercise, far removed as he might be at a particular time from the place where insubordination broke out, to keep the lay preachers in order. Wesley's intention was that his followers should attend the church services, and particularly the Holy Communion, and not hold their preachments during church hours; in short, that their meetings should be supplementary, not in opposition, to the regular services of the parish church. It was not, however, in human nature to expect that the lay preachers would always be content to be considered incapable of performing ministerial functions.

About the year 1755 there were manifestations of a tendency in the more venturesome Methodists to ignore Wesley's requirement of church attendance, and to regard the preaching-house and its services as all-sufficient. In an age when the celebration of the Holy

Eucharist was so infrequent, prayer and preaching seemed to be the larger and more important part of the ministry. Given the right to preach and to pray, the lay preachers quite naturally came to the belief that they were as much ministers as those that had been ordained. As their attachment to the Church became loosened and they substituted their meetings for its services, they saw no necessity to go to the church altar for Holy Communion.

On returning in 1760 from a protracted preaching tour in Ireland Wesley was shocked to find that some of his lay preachers had presumed to celebrate the Divine Mysteries, though, as he reminded them later in his "Korah, Dathan, and Abiram" sermon, the commission they had received from him was restricted to such functions only as those which laymen were ever allowed to perform. His efforts at restraint were successful only in part, and his lay preachers were a frequent cause of trouble to him. The "Deed of Declaration" which was drawn up in 1784 was intended as an effective instrument for regulating the worship in Methodist chapels, and for establishing order in the system of lay preaching. In that same year, however,

he himself did exactly the very thing that he reproved in the case of his subordinates. He pretended to ordain elders who not only could administer the Sacraments but could also ordain others. Under the disguise of the name "superintendent" Dr. Coke was commissioned to direct the Methodist missions in America, and his subsequent conduct showed that he imagined himself to be a bishop in fact as well as in name.

This amazing old man, John Wesley, worked on to the very end of his life. On the twenty-third of February, 1791, he delivered his last sermon, dying in the following month at the age of eighty-eight. His collected Prose Works, most of which were once writings of authority for Wesleyans, and some of which are still so regarded, were published between the years 1771 and 1774. During a longer period than this, namely from 1737 to 1786, he appears to have published as many as twenty-three collections of hymns, some of which he translated from other languages. How he would have regarded the condition of Methodism to-day, divided as it is into many sects, all separated from the Church, it is useless to speculate. If, however, he were to confront them, they would be fully justi-

fied in saying that he was by no means blameless in the matter.

Charles Wesley, the youngest son in the Epworth parsonage family, after leaving Westminster School passed to Christ Church, Oxford, of which he became a student in 1726 at the age of nineteen. While an undergraduate he associated himself with a few like-minded members of the University, who desired to practise religion according to a prescribed method or rule, and to join together in sacred study. Such an association would attract no attention nowadays, but it could not fail to suggest to the youth of that time an occasion of witticism. "Methodists" was the nickname they invented, or, perhaps, revived from an earlier use. When John Wesley went out in 1736 to Georgia as a missionary, his brother Charles followed him in the capacity of secretary to James Edward Oglethorpe, the founder and governor of that settlement. Whitefield was a third member of the original group of Methodists to visit Georgia, appearing there in 1739.

Charles Wesley being, as he believed, "converted" on the Whit Sunday of 1738, began work in London as an evangelist. In the following year he transferred himself to Bristol, which he used for

sixteen or seventeen years as his missionary centre, his operations being conducted chiefly in the west of England, and Wales, though he is found as far north as Newcastle-on-Tyne, and even in Ireland.

Shortly after the middle of the century his attachment to the Methodists began to weaken. The Conference of 1755, which showed signs of a schismatical tendency, aroused his opposition, and engaged him in a strong controversy, for Charles never faltered in his allegiance to the Church. His brother John, time after time, declared that he faithfully adhered to all the beliefs of the Church, but he did not scruple to bid defiance to the Church's authority where he deemed his own to be of more importance. Not so Charles; he was ever the loyal Churchman. Seeing the drift of some of his brother's opinions and the inevitable consequences of some of his proceedings, he did not hesitate to oppose him. The first cause of dissension between the two brothers was John Wesley's teaching in regard to "perfection," a doctrine that was being pressed to a dangerous extreme. But a more serious breach was caused by John Wesley's "consecration" of Dr. Coke in 1784, and by his practice, continued from that year, of "ordaining"

presbyters. Thenceforward, Charles ceased to take an active part in the doings of the Methodist Society. The strength of his principles was great enough to overcome the fascination that John seems to have exercised over him.

Charles's last years, 1771–1788, were spent in London, in the parish of Marylebone. So far as his health allowed, he continued to preach, but his principal employment was hymn-writing. He had a large circle of friends, being a man of wider sympathies and more varied interests than his brother. There was more of the courtier about him, though John Wesley was also a refined gentleman, but not quite in the same way. By all report Charles was an effective preacher, more restrained and scholarly in style than John, and with more imagination. For he had a poet's mind, and an innate sense of music which, transmitted through his son Samuel, became most fully developed in his grandson, Samuel Sebastian Wesley, the first among the Church music composers of his day.

II

THE PEOPLE CALLED METHODISTS

A Methodist, etymologically, is one who follows a strict method or rule in his

art or life. Long before the word acquired its restricted sense in connection with the Wesleyan movement, it had been specifically applied to a school of physicians whose practice was based on scientific knowledge and not on mere experience. The seventeenth century was, in England, a period in which "Religious Societies," as they were commonly called, were formed up and down the country, and particularly in London, for the purpose of fostering personal piety.

There was on the Continent and notably in Germany a considerable number of pietist associations, such as the Dutch Collegiants, members of Colleges of Piety, as they were named, and the German Friends of God. One such group was formed at Oxford in 1729, by some fifteen members of the University, who adopted it as the rule of their life that they should be diligent in the study of the Sacred Scriptures, in the care of the poor, the sick, and prisoners in the gaols ; that they should observe Wednesday as well as Friday as a day of abstinence ; that they should communicate at the altar as frequently as they could find opportunity.

Among these associates were the brothers John and Charles Wesley,

George Whitefield, and Benjamin Ingham, of whom the last became the founder of a sect of *Inghamites*, which, after his death, dwindled to a mere fraction, and is perhaps entirely extinct now. Their Oxford contemporaries gave them the names of the Holy Club and Methodists. The latter name, though it may have been given contemptuously, had yet an honourable history, and was just in its application ; and what was, no doubt, intended for a nickname by scoffers was adopted by Wesley's friends and followers as a title to be proud of. "The People called Methodists" was until, late in the nineteenth century, the Wesleyan Methodists assumed the name of a Church, the title by which they themselves claimed to be known.

To understand the early history of the Wesleyan Methodists it is necessary to think of them as Church people, and particularly to remember that the two Wesleys were High Churchmen, bred up by their father in the Laudian tradition of Arminianism, as it was loosely called, but rightly only to the extent that it was strongly anti-Calvinistic. We know from John Wesley's own writings that he believed it his duty to observe, with other things, such usages as the mixed chalice,

invocation, and a prothesis in the Sacrament of the Altar; prayer for the faithful departed, the stations, and turning to the East at the Creed. To the end of his life he continued his priesthood, and exhorted his followers to carry on their work as members of a society or guild within the Church. Over and over again he insisted that they should hold their services out of church hours, and communicate at church whenever the Holy Eucharist was celebrated.

These facts, while they explain the one side of the Wesleyan movement, make it almost impossible to understand the other, for there were, as will be seen, acts of Wesley's which cannot be reconciled with his avowed principles, as his brother Charles was fain to declare. The truth is that John Wesley was a law to himself. "I look upon the whole world as my parish" he boldly affirmed early in his career, in spite of the fact that the commission he had received was restricted in its scope and subject to conditions of subordination to authority. In an autonomous person there is no sense of inconsistency. It was not, however, always of his own choice that he acted contrary to his principles. Autocrat though he aimed at being and largely

succeeded in making himself, the licence which he took his disciples were led by his example to take on their part also, and the pressure they exercised compelled him reluctantly to sanction practices that he disapproved. One signal instance of his being forced to act against his better judgement was the innovation of lay preaching, the demand for which he was unable, for all his autocracy, to resist. This was the first step toward that secession from the Church which was nothing but a tragedy.

When the distinction between a priest and a lay preacher ceased to be obvious, there seemed no longer to be any reason why the Methodists should not organize themselves as a sect. It was useless for him to rebuke his lay preachers, as he did in a famous sermon which the modern Methodists discreetly ignore. He reminded them that the rule given to them was that they should do "that part of the work which we appoint." Not only had they never been appointed to administer Sacraments and "to exercise the priestly office," but "such a design never entered into our mind: it was farthest from our thoughts." Indeed, if any preacher so presumed, he would be considered as having broken off connection with the society. For a score

of years after the appointment of preachers they had been content, he said, only to preach: "Ye did not then, like Korah, Dathan, and Abiram, seek the priesthood also. Ye know no man taketh this honour unto himself but he that is called of God, as was Aaron. Oh, contain yourselves within your own bounds."

The amazing thing is that he could thus reprove his brethren when he had himself done as they had done, taking on himself an office to which he had not, Aaron-like, been called. In 1784, on the plea that, if he asked the bishops to ordain priests for his mission in America, they would be dilatory though the matter was urgent, he assumed the rôle of a bishop, pretending to ordain certain priests and to consecrate Dr. Coke, who was already a priest. The priests he called elders, and Dr. Coke he called a superintendent, though Coke clearly understood that he had been made a bishop. In fact, he and Asbury, on arriving in America, openly professed themselves bishops, and laid the foundation of the so-called Methodist Episcopal Church there.

One result of John Wesley's conduct in this transaction was the alienation of his brother's affection from the Methodist

society. How he viewed the proceeding is forcibly illustrated in the scathing epigram he indited :

> "How easy now are bishops made
> By man or woman's whim!
> Wesley his hands on Coke hath laid,
> But who laid hands on him?"

In 1738 John Wesley had visited the Moravian settlement of Herrnhut, and later, in London, occasionally assisted at the services in the Moravian chapel in Fetter Lane. From this sect he imbibed certain of the ideas which he put into practice in the society which he proceeded to organize as a religious guild within the Church, though he claimed for it a freedom from control by any authority higher than himself. It was inevitable that, as the years passed, he should find it increasingly difficult to prevent his followers from breaking away from the Church, seeing that he held himself at liberty to reject such parts of its discipline as were displeasing to him.

One rule of the Church is that, the cure of souls within the area of a parish being committed to an appointed priest, no other priest shall exercise his ministry within that area, without the parson's consent. With all the world for his parish, Wesley ignored such limitations. In his independent way he proceeded to set up "preach-

ing-houses"—chapels he would not call them, because that name would have seemed to suggest that they were, so to speak, chapels-of-ease, and so for all practical purposes churches under another name. Thus, while showing respect for the Church, he, on the other hand, set its rules at defiance by never saying so much as "By your leave" when he invaded a parish. In 1739 he established his London headquarters in a disused foundry in Moorfields, and his central preaching-house was long known as "The Foundry."

Wesley took care that the preaching-houses became legally his property, and arranged that they should be duly served by travelling preachers of his own appointment. Once a year they were required to come to confer with him on matters relating to the government of the society; and these annual meetings of a more or less informal character developed into the Conference which forms the governing body. In 1784 the society had recourse to the State, and the Conference was accordingly enrolled in the Chancery Court under a "Deed of Declaration" as a corporate body with legal powers, by which proceeding the Wesleyan Methodists became an "estab-

lished" sect, though it claims to be a "Free Church." The original Conference under this Deed was composed of one hundred of the travelling preachers.

The Conference of to-day legally consists still of one hundred members, but every itinerant preacher of five years' standing and being of "full connection" has the right to take part in its deliberations. These are chiefly concerned with the admission on trial of candidates for the ministry, ordination of the men who have qualified for the ministry, and discussion of questions affecting the welfare of the society as a whole.

In the matter of organization Wesley was a past-master. His society was cleverly held together by the system of religious, financial, and administrative control that he imposed upon it. In the first place, he created the institution of "Bands," the idea of which he derived from the Moravians. These bands were little groups of Methodists, who met together once a week, men by themselves and women by themselves, for the purpose of making open confession to one another, and asking searching questions of one another concerning their spiritual progress. The formation of bands was not, as it were, to be fortuitous. Persons

more or less of equal age and like social condition were to associate together, it being perceived that an elderly man would be embarrassed by having to confess to younger men, and a man of one rank or position by being questioned by a person of a different status. This part of Wesley's system is not a strong feature now. Another institution was the "Class" group, membership of which, unlike that of the bands, was made compulsory. A class was a larger group than a band, having a membership between a dozen and thirty. An association of several of these groups constituted a congregation or society. At their weekly meetings for prayer and singing they were expected to reveal their religious experiences. They were also required to contribute at least one penny a week and one shilling a quarter. It is easy to see that the practice of telling in open meeting what spiritual progress or lapses they had made might degenerate into morbid confessions of sin or extravagant pretences of approach to perfection. This is what actually happened, and, although the class system is a feature common to all the varieties of Methodism, the Wesleyan Methodists no longer attach to it the importance which it had in their founder's eyes. Every member, however,

must have his name on a class-book, though attendance at the meetings is not compulsory. It is probable that not twenty per cent. of the Wesleyans meet regularly in class, but the system serves the purpose of providing the contributions made by the members in class in aid of the income of circuit ministers. These contributions in class still continue in many chapels and circuits, but they are supplemented by collections made in all public services. Quite recently the old system has given place in a considerable number of Methodist congregations to the "envelope" plan, the intention of which is that every member shall contribute each week a certain fixed sum to a general fund. The aggregate collection is then divided in certain proportions among the various connectional funds, the trust (for the upkeep of property and so forth), and the circuit fund, the latter providing the stipends for the ministers and the upkeep of their houses.

It was said above that an association of several classes formed a congregation or society. In like manner a group of societies forms a circuit, which embraces the chapels of a country town and the villages within a radius of ten miles or so. According to local circumstances, the circuits are

served by ministers numbering from one to five, and a varying number of local preachers. The name of the latter, who remain permanently in their circuits, distinguishes them from the travelling preachers, which is the proper style of the circuit ministers, who are moved on every year or two. In each circuit the minister of longest standing is called superintendent, being charged with the duty of looking after all the societies and their preachers within this group.

A further step in general organization is reached in the system of districts, areas containing eighteen or twenty circuits. This part of the system is an advance on Wesley's own scheme. Under it the preachers of the district meet periodically in conference to discuss questions of finance and discipline, exercising most of the powers of the Conference when that body is not in session. Thus there is a complete chain of groups—bands, classes, circuits, districts, conference—the links graduating in size from the smallest to the greatest.

As one would expect in a society founded and organized by two such Churchmen as John and Charles Wesley, the official theological standard was understood to be virtually that of the Church of England.

The Book of Common Prayer was recognized, and the Thirty-nine Articles were adopted, but Wesley's *Notes to the New Testament*, which also were part of the theological standard of the society, showed to his followers how those documents were to be interpreted. When prescribing, however, for his society in America a system of doctrine, he reduced the Thirty-nine Articles to twenty-five, omitting especially those which had a Calvinistic taint. In particular, he omitted those on Predestination and on Works before Justification. Article X, on Free Will, he retained. Some of the Articles which he retained he modified in certain details. For example, he struck out from Article II the words "begotten from everlasting of the Father," and "of His substance"; from Article IX the passages with which his doctrine of perfection could not be reconciled. The words "sin after baptism" in Article XVI become "sin after justification." In Article XXV the Sacraments are simply "signs of grace," not "sure witnesses and effectual signs of grace."

In practice, while the official standard is that of the Church of England, Wesleyan Methodism, like the other types, falls very far short of it. For example, there has

grown up considerable laxity in regard to the Sacrament of Baptism. In none of the Methodist communities is baptism a condition of membership. An unbaptized member would even be eligible for any office in Methodism except that of a minister. It can easily be seen what would have become of this great Sacrament if Methodism had been the only form of Christianity throughout the Christian era. It could not possibly have outlived such contemptuous treatment. If a Christian religion had survived at all, it would have been shorn of one Sacrament at least, if not, as by the Quakers and the Salvationists, of all Sacraments.

The rules which Wesley prescribed in 1739 for the united "Society of the people called Methodists" are unimpeachable, and might without any reservation be adopted by any Church guild to-day. There is nothing peculiar about them, nothing distinctive of sectarianism. As regards the distinctive teaching of Methodists, three characteristic doctrines may be named, the doctrines of Free Grace, Assurance, and Perfection. By Free Grace is meant the offer of salvation to all men, who will be lost only if they deliberately reject it. It is allowed by Methodists that souls may, by an educative

process, finally arrive at salvation, but ordinarily salvation is assured as a sudden experience, known as conversion, in which a person feels a conviction of sin, faith in Christ's atonement, and a consciousness of regeneration. Having passed through this experience, he gains a sense of assurance, or certainty that he is saved. A further stage may be marked, in which it is possible to be so closely united with Christ as to be sinless in spirit though subject to intellectual errors and to involuntary transgressions. This state is one of perfection, but Methodist opinion differs in regard to the degree in which it is attainable.

One secret of the progress of the Wesleyan movement was the novelty of hymn singing, with its strong appeal to the emotional side of the popular mind. Those whose only opportunities for singing in public worship were provided in Tate and Brady's doggerel versions in metre of the Psalms were rapt into enthusiasm when they heard Christian lyrics of a tender and pietistic type sung, at least in the early days of the movement, to good melodies. In addition to the hymns of dissenting composers like Drs. Watts and Doddridge, they had a wealth of sacred song in the compositions of one of their

own leaders, Charles Wesley, author, it is said, of as many as six thousand religious lyrics. Of these, some five thousand are believed to be still in use, and a score or so are of supreme excellence. The *English Hymnal* contains nineteen of them, which include "Lo, He comes," "Hark, how all the welkin rings," "Hail the day that sees Him rise," "Come, O Thou Traveller unknown," "Love divine, all loves excelling," and the universally accepted "Jesu, Lover of my soul." If, as Matthew Arnold defined it, religion is morality tinged with emotion, we can at once understand how people who had been taught an arid theology and given no better medium of emotional expression than the jejune metrical Psalms thrilled to the appeal of such lyrics as these. It is true that the musical taste of the Methodists was far from unimpeachable, and that they developed certain eccentricities and extravagances in the type of hymn-tune they affected. But that does not alter, rather does it confirm, the fact that it was a stroke of genius on the part of the Wesleys to provide the Methodists with songs that could be poured forth from the heart with fervour and delight.

Of all the sects in England the Methodist is the most numerous, and of the various

branches of Methodism the Wesleyan Methodists are numerically the strongest. But it is in America that the greatest strength of Methodism is to be seen. The figures are difficult to get at, but the membership may safely be reckoned in many millions. The first Methodist society founded in America was that which some Irish emigrants started in New York in 1766, its leader being one Barbara Heck. Wesley, being asked for help, sent them Dr. Coke, whom, as was shown above, he professed to have ordained as superintendent. With Coke was associated Francis Asbury, and the two superintendents instantly assumed the style and office of bishops. This was in 1784, and Asbury, who seems to have been a second Wesley for zeal and activity, saw the sect grow from fifteen thousand to nearly a quarter of a million in 1816. The mission owed its greatest early success to the plan of holding camp-meetings in Tennessee, which enabled the missionaries to bring into closer relation the scattered societies and individual Methodists in areas where they had no places of worship. The meetings were of a revivalist character, being often attended with painful exhibitions of mental disorder, but often also resulting in a permanent

moral and religious change in those who attended them. They were particularly attractive to the negroes of the South.

In the so-called Methodist Episcopal Church the preachers are, as here, of two kinds, local and travelling. The former are not appointed ministers, and are engaged in secular employments, officiating only as occasion requires. Travelling preachers are officially appointed, and are supported by the societies. After a probation of two years, during which they are allowed to preach on trial, they are made deacons, with authority to baptize and to solemnize marriages, but not to administer the Communion. After a further probation of two years they are admitted to the eldership. In other respects the organization more or less closely conforms to the type of the original Society as organized by Wesley.

In America, Methodism exhibits many varieties, some due to the colour difficulty. Thus there are the African Methodist Episcopal Church; the African Methodist Episcopal Zion's Church; the Coloured Methodist Episcopal Church in America, and the Methodist Episcopal Church South. Then there are the Methodist Protestant Church, which does not claim to be episcopal; the United Brethren in

Christ, or German Methodists; the Evangelical Association, or Albrights; and the Free Methodist Church.

III

WELSH CALVINISTIC METHODISTS

Founded on the basis of Wesley's community as regards its organization, this sect is not in agreement with Wesley's theology. In that respect it is related to Whitefield, whose Calvinistic teaching was strongly opposed to Wesley's Arminian views, and caused a breach between the two men. Whitefield, however, founded no sect, though he was associated with Lady Huntingdon, the foundress of the Connexion named after her. At Trevecca, where her ladyship first placed her college for training ministers, Whitefield made the acquaintance of a local gentleman of property, Howell Harris, and inspired him with the desire to equal the Methodist leaders in zeal and fervour. Leaving Oxford without a degree, Harris offered himself for Holy Orders before he was of canonical age, on which ground the bishop of St. Davids, refused to accept him. In spite of this rejection he assumed the rôle of an itinerant preacher, forming in places he visited little societies on the

Methodist model. His efforts succeeded in enlisting the co-operation of a small group of clergymen, who were able to supply what was lacking in his ministry, for it was not until considerably later that these Methodists formally seceded from the Church.

Prominent among Howell Harris's clerical supporters was the Rector of Llangeitho, in Cardiganshire, the famous Daniel Rowlands, a man conspicuous for his commanding presence and stentorian voice. By an adjustment of dates, Tennyson's lines might have referred to him:

> "This Boanerges, with his threats of doom
> And loud-lunged anti-Babylonianisms."

His vehement disposition, when he became imbued with the Methodist spirit, carried him beyond the bounds of clerical discipline, by which offence he incurred his bishop's displeasure and was suspended. For the rest of his life, which was a long one, he itinerated all over the Principality, preaching after the manner of the Wesleyans. He died in 1790, and his mantle was assumed by a clergyman of North Wales, Thomas Charles, affectionately known as Charles of Bala, the parish of which he served in the capacity of curate. He was a man of great earnestness and persuasive power, who might

have attained high advancement in the Church if he had not preferred to use his powers in the field of his own choice, roaming at will through the country. One of his activities was the promotion of the British and Foreign Bible Society, of which he was one of the original founders. Another was the establishment of day schools and particularly Sunday schools in the districts he visited. This, perhaps, was his greatest achievement.

Hitherto Welsh Methodism had paid lip service to the principles of the Church, but, so far as discipline was concerned, it had become detached, though not formally so. The severance was completed by Charles, who took it upon himself to "ordain" certain of the lay preachers. He further organized his Welsh Methodist following as an independent sect, giving it, as Wesley had done for his society, a set of rules and regulations. To these was added later (in 1823) a doctrinal Confession of Faith, Calvinistic in type, and akin to the Confession drawn up by the Westminster divines.

This sect is Presbyterian in polity. In fact it is federated with the Presbyterian Church in England, with the United Free Church of Scotland, and

with the Presbyterian Church of Ireland. It is also associated with the Pan-Presbyterian Alliance. Being of purely Welsh origin, it has secured an immensely strong hold on the Welsh people. A peculiar feature, which adds greatly to its attractiveness, is the institution of adult Sunday schools. It is very remarkable that grown-up people should submit to such a discipline; nevertheless, these Welsh Calvinistic Methodists do so.

The sect interests itself in foreign missions, chiefly in India and Assam, but also in Brittany. Doubtless the fact that there is a racial affinity between the Welsh and the Bretons encouraged it to make an effort to proselytize, but it cannot be said to have met with much success. In spite of certain resemblances of language and character between the two peoples, the inbred Catholicism of the Bretons is strong enough to resist the attempt to convert them to a religion so alien to their inherited sentiment and cherished convictions.

IV

THE METHODIST NEW CONNEXION

The New Connexion Methodists were the first sect to be formed out of the Wesleyan body. Their secession, some

5,000 strong, was led by Alexander Kilham, in 1797. This was a revolt against the orders that Methodists should hold their services out of Church hours, and should repair to their parish churches for Holy Communion. The seceders also demanded that the people should share with the preachers the government of the Methodist Community. When Kilham pressed their demands, the Conference, "considering the disunion and strife which he has occasioned in many of the societies," pronounced him "unworthy of being a member of the Methodist Connexion." The Conference really made no attempt to conciliate Kilham: it treated him in the arbitrary manner which Wesley had shown them how to use. Kilham, on the other hand, could, if he had chosen, have justified his contempt for authority by Wesley's example.

Never a very large sect, the New Connexion is now merged in the United Methodist Church.

V

THE PRIMITIVE METHODISTS

The second group of seceders, the Primitive Methodists, was led by two

local preachers, Hugh Bourne and William Clowes. These men had been active in organizing camp-meetings at the instance of an American Methodist, Laurence Dow. Oblivious of the early methods of Wesley and Whitefield, and the field-preaching which was so marked a feature of their campaigns, the Conference would have nothing to do with what it regarded as an unseemly American innovation, unseemly, at least, for English Methodists. It was in 1807 that it expressed this formal opinion. The next year Bourne was expelled by the Quarterly Meeting at Burslem, in Staffordshire, and in 1810 Clowes shared the same fate. They then proceeded to form a new and independent sect, which rapidly grew, and has developed into a society second numerically to the Wesleyan Methodists, from whom it differs in being more emotional.

VI

THE BIBLE CHRISTIANS

This small sect, which is chiefly found in the West country in England and in certain parts of Canada and Australia, owes its origin to a Cornish local preacher, William O'Bryan, in 1815. Hence their other name "Bryanites."

O'Bryan himself later deserted them, and returned to his old allegiance to the Wesleyans.

VII

THE UNITED METHODIST FREE CHURCHES

The name of this sect represents the fusion, in 1857, of three Methodist sects—the Protestant Methodists (1828); the Wesleyan Methodist Association (1834); and the Wesleyan Reform Association (1849).

VIII

THE INDEPENDENT METHODISTS

This small body is founded on the Congregational principle, and is served by an unpaid ministry.

IX

THE WESLEYAN REFORM UNION

These represent what is left of the Wesleyan Reform Association. They are, that is to say, that part of it that refused to be merged in the United Methodist Free Churches.

X

THE UNITED METHODIST CHURCH

In 1907 an Act of Parliament sanctioned the creation of this sect. It is a fusion

of the Methodist New Connexion, the Bryanites or Bible Christians, and the United Methodist Free Churches; which last, as has been shown above, is itself a fusion of the Protestant Methodists, the Wesleyan Methodist Association, and the Wesleyan Reform Association. So that the United Methodist Church is composed of five once separate groups now formed into a single society. It is governed by a conference in which the lay element is of equal authority with the ministerial.

Thus the tendency of the Methodists, which they share with the other sects, to divide and to subdivide, has been discovered to be injurious to the cause of religion, and these reunions are a confession of fault. The step that these united bodies have taken is in the right direction. It remains for the parent society of the Methodists to reabsorb into itself the societies related to it but still separated from it. There is already on foot a movement having for its object to unite the Wesleyans, the Primitive Methodists, and the United Methodist Church as a single sect, in order to avoid overlapping and waste of effort and money, and to re-establish the broken concord.

This movement, however, has to face the opposition of a strong party that favours federation rather than union. Still there are evidences of a growing consciousness of the shame and scandal of these endless divisions and subdivisions of Christianity.

Ever since 1917 the question of uniting into a single organization the different branches of British Methodism has been prominent in Methodist circles. In that year the Wesleyan Methodist Conference appointed a committee to collect information and report to the next Conference. In 1918 the Conference reappointed and enlarged this committee, empowering it to confer with committees of the other British Methodist Connexions; and accordingly meetings were arranged with the Primitive Methodists and the United Methodists. In 1919 matters were further advanced, all three bodies agreeing in the hope that a satisfactory basis of union could be found, it having been revealed that the difference in practice among these several branches "is much less than might be suggested by a comparison of the existing constitutions, and many misunderstandings have been removed." The proposed constitution has been drafted for the consideration of members of the

three societies concerned. It is an example of fine organization.

We are not concerned here to speculate over its probable reception by Parliament, whose authority must be sought even by a "Free" Church. It is more interesting to examine the principles on which these united societies would be based. As regards membership, it appears not to be required that applicants shall have been or be baptized: they are asked only to give proof of a desire to live the Christian life. A three months' probation admits to participation in the Lord's Supper. The standard of belief and practice is "the Evangelical doctrines for which Methodism has stood from the beginning, and as generally contained in Wesley's *Notes on the New Testament* and the first four volumes of his Sermons [forty-four in number], subject to the authority of Divine Revelation recorded in the Holy Scriptures." Ordination to the ministry is to be by the laying on of hands, "as expressive of the Church's recognition of the minister's personal call." This ministry, however, is not essential for the administration of the Sacraments.

It is recognized in all the three communities that "where the Sacrament of the Lord's Supper can be administered by

ministers that should be the rule." But, when such ministers cannot be provided, then the Conference may authorize probationary ministers and laymen to celebrate; which arrangement appears to be found also in the constitution of the Methodists in Canada, New Zealand, and Australia. The Episcopal Methodists of America make no such provision, as they maintain almost everywhere a separate minister for each congregation, and, in the Far West, where ministers are few, a district superintendent pays a visit at least every three months. Nevertheless, their Book of Discipline seems to contemplate the possibility of meeting such an emergency in this way.

The question of union remains for the present undecided, but clearly a great step forward has been taken in the direction of repairing a breach in the Methodist ranks which only a spirit of perversity in the past had made.

MORAVIANS

AFTER the execution of John Huss, in 1415, his followers in Bohemia and Moravia, assuming the title of "Brethren of the Law of Christ," organized themselves as the *Unitas Fratrum,* and formulated certain special tenets derived from Huss's teaching. The more moderate of them became known as Calixtines, from their insistence on the right of laymen to be communicated with the chalice, and Utraquists, for the same reason, that they demanded Communion *sub utraque specie.* Many of these remained Catholic but antipapal; but a more extreme section, resembling the Scottish Covenanters, were known as Taborites from a great camp-meeting for Communion in both kinds held in 1419, the word "Tabor" denoting a tent. Later in the fifteenth century the Bohemians and Moravians constituted themselves a sect, and appointed by lot three elders. In order to satisfy the scruples of some who thought that episcopal ordination was at any rate advisable

though not essential, the elders were sent to Austria to receive both ordination and consecration at the hands of a Waldensian bishop who was domiciled in that country. It by no means follows, however, that he conveyed the succession, inasmuch as he derived his mission from the founder of the Waldensian sect, Waldo, and a strain of so-called bishops who were not in the line of the Catholic episcopate. Their tenets generally were what we should now call Protestant, except that they believed in the Real Presence, holding that, in the Sacrament of the Altar, the bread became the true, natural Body of Christ, which He took from a Virgin most pure, and the wine His natural Blood. Toward the end of the seventeenth century Moravianism of the original type came to an end, its adherents adopting a purely Presbyterian order of government and Lutheran doctrine.

The Moravians as we know them represent a new creation owing its origin to Count Zinzendorf (1700 - 1760), whose name is familiar to all readers of the Life of John Wesley. The Count, whose godfather, Spener, had established certain small communities of pietists, "Colleges of piety," as he called them, conceived the idea of planting on his estate at Berthold-

stoof in Lusatia a settlement more or less of the same type, to which he gave successively the names of Bethel, Hutberg, and Herrnhut. The settlement grew in the course of a very few years into a community of some six hundred souls. At first they conformed to the principles of Lutheranism, attending the services of the parish church, but later they organized themselves as a separate sect, brought back into use the old Moravian title of *Unitas Fratrum*, and adopted the Moravian method of appointing by lot a few elders, or presiding ministers. Not quite easy on the subject of episcopacy, they first had David Nitschmann made a "bishop" by the Court Chaplain of the King of Prussia, and next Count Zinzendorf was "consecrated" by Nitschmann and the Court Chaplain. The Count, however, was shortly afterwards banished from Saxony, and the rest of his life he spent in travelling about, as far even as the West Indies, planting fresh settlements. Toward the middle of the eighteenth century we find him in England. He purchased Lindsey Place, in Chelsea, together with the site and some outbuildings of the house once occupied by the Blessed Thomas More, and used the ancient stables as a chapel.

For some twenty years Lindsey Place served the Moravians as their principal meeting-ground, but they had besides chapels in Fetter Lane, which later became their English head-quarters, and in sundry small towns. At Fetter Lane John Wesley occasionally assisted in the services, having made the acquaintance of the Moravians on his voyage out to Georgia, and having paid a visit in 1738 to Zinzendorf's settlement of Herrnhut. It was in Fetter Lane that he attended a Watch Night Love Feast on December 31, 1738. "About three in the morning," he writes, "as we were continuing instant at prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground." While he was in England the Count seems to have convinced the Primate, Archbishop Wake, and even Bishop Wilson, of Sodor and Man, that the *Unitas Fratrum* possessed a Catholic episcopate, notwithstanding that the proofs offered were really unsound, for the Moravians were in their origin merely a Lutheran sect, while retaining two or three Catholic relics, such as the titles of bishops, presbyters, and deacons, and the use of the surplice at least on some occasions.

Their services are of a meagre description, differing very little, except for some liturgical forms, from the ordinary type of Protestant functions. Hymn-singing is a feature of their worship, and it is possible that Wesley adopted from them the practice which his brother Charles made so popular among the Methodists by his own hymns.

In one respect the Moravians differ greatly from many of the Protestant sects. They are content to keep to themselves so far as other Christian bodies are concerned. Externally they expend their energy on Hottentots, negroes, and uncivilized races. In Europe they have never been more than a mere handful. Their settlements are conducted on simple and frugal lines, and their zeal for education formerly attracted many parents of English children to send them to Herrnhut, where they learnt foreign languages and were nurtured in a moral atmosphere and under the influences of a religion sincere though imperfect.

The Lambeth Conference has more than once raised the question whether the Moravian sect could be recognized as a Church that the English episcopate could admit to Communion. The question

whence their so-called episcopate derives has not been determined convincingly. Those whose sympathies lie in a Protestant direction, perceiving that the Moravians have a distinct affinity with them, would make light of the impossibility of their proving their claim to an apostolic descent. But the bar remains for all who hold to Catholic principle, and, on that principle, the Moravians are nothing more than one of the many Protestant sects which have broken the unity of Christendom, and made it difficult to persuade doubters that there is only one, holy, Catholic, Apostolic Church, one Faith, and one Baptism. Still, their acceptance of the principle of episcopacy, even though they possess no true episcopate, might, if the movement toward reunion were strongly to influence them, lead them to submit to the authority of the Catholic Church.

Apart from the question whether, while the Moravians are said to have a succession of regularly constituted ministers, they have in the strict sense an episcopal ministry, that is, whether they possess the historic episcopate, there are other serious bars to their recognition. Since 1913 certain facts which, for some reason, were unknown to the Lambeth Conference of

1908, have come to light. In particular, the *Unitas* allows its deacons to administer the Sacraments of Holy Communion and Confirmation. When the Conference of 1920 assembled it had before it the report of its committee, in which it was stated that recognition of the *Unitas* in present circumstances was impossible. The bishops accordingly resolved that no action should be taken until the *Unitas* altered its practice, but expressed the hope that negotiations might, if that were done, be resumed with the British Province of the Moravians, as it appears that every "full Province" is at liberty to act by itself. If their recognition should ever be accomplished, our bishops would, doubtless, follow the procedure they suggested in their earlier negotiations with this body. They would insist that three at least of their number should "participate both in the saying of the Prayers of Consecration [of a bishop for the *Unitas*] and in the laying on of hands," subject to the condition that the rite to be used should be deemed by them to be sufficient. They would also require the Synods of the *Unitas* to give proof that they are in doctrinal agreement in all essentials with the Church; to accept the position of a religious community or missionary body

in close alliance with the Church; to acknowledge the diocesan jurisdiction of our bishops; and "to adopt a rule as to the administration of Confirmation more akin to our own."

MUGGLETONIANS

OF the many sects which sprang into existence during the Commonwealth —Traskites, Shakers, Ranters, Dippers, Behmenists, and the like—probably three only survive, the Seventh Day Baptists, the Society of Friends (the Quakers), and the Muggletonians. Of these three, one only, the Quakers, is of any account ; the other two are obscure and numerically negligible.

The Muggletonians derive their name from Lodowick Muggleton, who was born in Walnut-Tree Yard, Bishopsgate Without, in 1609, and was baptized in the Parish Church of St. Botolph. Macaulay (*History of England*) describes him thus :—

"A mad tailor named Lodowick Muggleton wandered from pothouse to pothouse, tippling ale, and denouncing eternal torments against all those who refused to believe, on his testimony, that the Supreme Being was only six feet high, and that the sun was just four miles from the earth."

Muggleton was certainly a tailor, but by no means a mad one, for, apart from his strange heresies, he was particularly

sane. So far from being a tippler, he taught the virtue of sobriety. He indulged in imprecations, it is true, on those who rejected his teaching, which, however, was not so monstrously absurd as Macaulay represented it to be, though he ridiculed the conclusions of astronomers, and clung to the belief that the sun revolves round the earth.

When he was about forty years of age he came under the influence of two Ranters, John Robins and Thomas Tany, his cousin, John Reeve, also a tailor, being likewise affected. In 1652 Reeve gave out that he was appointed, "by voice of words from Jesus Christ, Who was the only God," to bring in a new dispensation, with Muggleton for his spokesman. They represented, he affirmed, the two witnesses of the Apocalypse, and a statement of the new doctrines was drawn up by Reeve in *A Transcendant Treatise.* In this it is declared that the deity consists only in a "glorified body of flesh like unto a man in compass and substance"; that the devil is human reason; that astronomy is all wrong, and that heaven is quite near, just above the stars. God, the Muggletonians were taught to believe, having started the world, left it to men to operate, and exercises no immediate

control over human affairs, though on a few occasions He has intervened with revelations, the last of which was the Third Commission, declared by John Reeve and Lodowick Muggleton. This revelation, or testament, is regarded by their disciples as inspired equally with the Sacred Scriptures.

The sect has no ministry and no worship. It meets irregularly in the Reading Room of a house built on the site of Muggleton's birthplace, and listens to selections from the Bible, the Book of Enoch, the writings of Reeve and Muggleton, and, strange to say, another old apocryphal treatise, "The Testament of the Twelve Patriarchs." The nearest approach it makes to worship is the singing of its own "Divine Songs," but it is distinctly understood that they express nothing more than thanksgiving. Two festivals are observed, "The Great Holiday," which commemorates on February 16th the founding of the sect, and the "Little Holiday," on July 30th, the day on which Muggleton was released from prison. The Muggletonians make no proselytes. They are a close and exclusive body consisting of a few families. The score or so of members are persons of good character, industrious, and well-to-do.

THE NEW AND LATTER HOUSE OF ISRAEL

THIS short-lived sect was founded in 1876 by a private of the 16th regiment, James White. A year earlier he had joined a community called the New House of Israel, the members of which were known as Joannas, their co-founders, Mr. and Mrs. Head, having been followers of Joanna Southcott. White, after a sojourn of three months or so, was expelled from the society; and, having been bought out of the army, was joined by Mrs. Head's sister and sixteen other enthusiasts, and started the New and Latter House of Israel. As the head of the sect he adopted the name of James Jershom Jezreel, the three initial "J.'s" being intended to recall the names of Joanna Southcott, John Wroe ("the apostolic successor of the blessed Joanna"), and himself, Joseph White. Jezreel he appears to have derived from his reading of the first chapter of Hosea, where it is written (verse 4): "The Lord said unto him, Call his name Jezreel";

and a promise is conveyed to the children of Israel that they should yet be "as the sand of the sea, which cannot be measured nor numbered," and that it should be said to them, "Ye are the sons of the living God" (verse 10). In that day the children of Judea and the children of Israel would combine and choose one head, "and they shall come up out of the land; for great shall be the day of Jezreel" (verse 11).

White, then, as the Jezreel of prophecy, announced it as his mission to gather in a great band the first portion of the 144,000 twice told, and for a time had a large following of well-to-do middle-class people, who poured out money like water for their prophet's cause. They seem to have been immensely impressed by the high claims advanced by White's wife, Clarissa Rogers, whom he married in 1879, and who, though the daughter of a humble sawyer, assumed the title of Queen Esther.

White and her Majesty made a tour in America, which proved a financial success. Coming home, they settled at Gillingham, near where White had been stationed when a soldier at Chatham. At a cost of £100,000, schools and twenty acres of buildings were erected as a settlement for the community, the members of which were distinguished by a purple cap worn over their hair, which

was allowed to grow long but was tucked under the cap. A vast temple was begun on Chatham Hill, 120 ft. high and 120 ft. square, capable of accommodating 20,000 persons.

White died in 1885, before his schemes were accomplished, except that he acquired the entire property, though it was supposed to be held in common by the New Israelites. He professed to be the recipient of divine communications, contained in what he called the Flying Scroll or Roll. Three volumes of extracts from the Scroll are in existence. They are described as "Sermons for the Gentile Churches of all sects and denominations," and are addressed to the Lost Tribes of the House of Israel. Incoherent balderdash though they were, perhaps because they were, they brought in large sums of money from enthusiastic believers.

On White's death Queen Esther succeeded to the headship of the community; but, whether she lacked capacity to rule, or for whatever cause, a rebellion broke out; and her death in 1888, three years after her husband's, was the beginning of the end to this sect. Its declining years were disturbed by prolonged litigation over the property, of which the monstrous Jezreel's Temple formed a conspicuous landmark.

NEW THOUGHT

"PROGRESSIVE Philosophy" is the more ambitious title assumed for their theories by the leaders of the New Thought Movement. In a sense its adherents ought not to be classed as a sect: they profess not even to have established a cult but only to present a certain attitude of mind. The fundamental doctrine of this "Progressive Philosophy" is that of the omnipresence, the immanence of God, and the reign of universal law, of cause and effect. Unlike Christian Science, it does not deny the existence of matter, but regards the visible universe as the expression of the cosmic mind and all created beings and things as the results of divine ideals. The Progressive Philosophy is a progressive Idealism.

God being everywhere and in all things, there is no duality of man and God such as the Christian religion postulates. Therefore there are no miracles (except in the sense of effects, the causes of which are not as yet explained), no forgiveness of

sin, no atonement, no priestly mediation. The Christian religion is said to bring God down to man, but the New Thought lifts man up to God, that is, to the consciousness of his own divinity. It follows that prayer cannot be addressed to an external God, but must be addressed to the God within, which is, in fact, the man's own soul, for that is held to be identical with the divine soul. As such it has unlimited possibilities by a process of spiritual evolution analogous to the evolution known to the biologist. The New Thought aims at carrying that process forward. In the words of the writer on this subject in the *Encyclopaedia of Religion and Ethics*, "To enable a man out of the sublimity of his own soul to say with the gentle Seer of Galilee 'The Father and I are one' is the supreme voice and meaning of New Thought."

Mind is said to be the dominant power in man, and his thoughts are forces which, planted in the subconscious mind, find expression in the individual's personality and conduct. Great stress is laid on human individuality. Our Lord, it is affirmed, addressed Himself to individuals, never to institutions. Therefore He cannot be regarded as the Founder of the Church. New Thought not being a system, there is no one standard of belief or opinion to

which the writings of its exponents can be referred. The following passage from *The Law and the Word*, by the late Judge Troward, in the judgement of the late Archdeacon Basil Wilberforce, "one of the great thinkers of our time," illustrates the way in which the Bible, as interpreted by New Thought, becomes a New Book:

"It is this 'Something' which is at the back of 'Everything' that we are in search of. Therefore the Originating Spirit must be *absolutely undifferentiated*, and consequently the Personal Factor in ourselves must be the differentiation into individuality of a Quality eternally subsisting in the All-Originating Undifferentiated Spirit.

"Then, since our individual differentiation of this Quality must depend on the mode of our recognition of it, it follows that a Standard of Measurement is needed, and the Standard is presented to us in the form of the Personality around Whom the whole Bible centres, and Who, as the Standard of the Divine Infinitude differentiating Himself into units of individual personality, can only be described as at once the Son of God and the Son of Man. If we see that the Eternal Life, by reason of its non-differentiation in itself, must needs become to each of us *exactly what we take it to be*, then it follows that in order to realize it on our plane of Personality we must see it through *the medium of Personality*, and it is therefore not a theological figment, but the Supreme Psychological Truth, that no man can come to 'the Father'—that is, to the Parent Spirit—except through the Son (*St. John* xiv. 6)."

The interpretation of the Bible, Judge Troward observes, is not to be found in learned commentaries; but at any rate the stiffest of commentaries is lucidity itself

compared with this example of the New Thinking.

New Thought, like Christian Science and Theosophy, would, if it kept within its own sphere, be more or less negligible by the Christian apologist. But these new religions or philosophies, or by whatever name they may be called, are to be feared when they make a pretence of being the true interpreters of the Bible and Christianity, which they really stifle with their embrace. The phrase quoted above, "the gentle Seer of Galilee," on the surface seems to have a Christian stamp on it, and would lead the unwary into thinking that New Thought is compatible with the Catholic Faith. Perhaps, on the lips of a Catholic, it would be tolerable, because there would be much more behind it in his mind. But, on New Thought principles, this patronizing expression is adequate to describe Him whom we acknowledge as God of God, Light of Light, Very God of Very God, by Whom all things were made.

THE OLD CATHOLIC CHURCH OF GREAT BRITAIN

WHEN, in 1870, the dogma of Papal Infallibility was defined by the Vatican Council, the Catholic divines of Germany who had resisted this accretion to the faith formed an association for the defence of the ancient Catholic belief. The learned Dr. Döllinger headed the movement, which was advanced a considerable step by the Old Catholic Congress, assembled at Munich in 1871. Besides the German Catholics there were present priests of the Church of Utrecht and the Russian Church. In the course of their proceedings they laid down certain definite principles: the rejection of the doctrines which Pius IX had added to the Creed; rejection of the absolute papal supremacy, but the acceptance of the Pope's primacy; the necessity of conforming in all matters of belief to the Sacred Scriptures and the teaching of the ancient Fathers; the duty of promoting the reunion of divided Christendom.

The Old Catholics, subjected as they were to excommunication and other penalties for their temerity, were not all of courage enough to endure. Many of them submitted to authority, though not always *ex animo*, and yet retained their sympathy with the movement. A second Congress was held at Cologne in 1872, at which there were also present the Archbishop of Utrecht, the Bishops of Ely, Lincoln, and Maryland, and a Russian arch-priest. At this gathering the question of episcopal succession was discussed, as the outcome of which Dr. Reinkens was, at Rotterdam, consecrated missionary bishop for the German Old Catholics by the Bishop of Deventer. The Roman rite was used on the occasion, the Pope's supremacy, however, not being acknowledged.

It is not of importance here to pursue the history of the German movement any further than to note that the number of its adherents, never great, was on the decline at the time when the Great War broke out, and that it is impossible to say how it has been affected by the war. Only because the so-called Old Catholic Church of Great Britain is related to it has it been necessary to give the foregoing particulars.

In the year 1908 the Archbishop of

Utrecht, assisted by the Bishops of Deventer, Haarlem, and Bonn, consecrated one Arnold Harris Mathew for the English branch of the Old Catholic Church. Mr. Mathew was a gentleman with an amazing career. First a student for Holy Orders in the Episcopal Church of Scotland, he then became a Romanist, and was ordained first at Glasgow in 1877. A term of novitiate in the Dominican Order was followed by a succession of short stays in five Roman Catholic cures in different parts of the country between 1881 and 1889. In this last year he appears to have declared his disbelief in Christianity. Changing his name to Count Povoleri, he next appeared among us, taking temporary work in the London diocese at Holy Trinity, Sloane Square. Not content with being called Count Povoleri, he claimed to have discovered that he was the rightful heir to the Earldom of Landaff, and thenceforth styled himself Earl of Landaff *de jure*. Next he became reconciled to the Roman obedience, but in 1908 he went through another protean transformation and, as already stated, obtained consecration at the hands of the Old Catholic Archbishop of Utrecht. In 1911 he announced that he was the presiding Bishop of the Western Orthodox Catholic Church

in Great Britain and Ireland. Having consecrated several bishops, he assumed, with their consent, the title of Archbishop of the Ancient English Catholic Church. A good deal of his time seems to have been spent in devising new titles for himself, such as Regionary Bishop of the Ancient Catholic Church of England; Bishop of the English or "Old" Catholic Church; Anglo-Catholic Archbishop of London; Bishop in England and Ireland of the English Catholic Church; Bishop of the Catholic Church in England, Latin Uniate Branch; and Bishop of the Catholic Church in England, Latin and Orthodox United.

The bishops of the Lambeth Conference, which met later in the year of Mr. Mathew's consecration, 1908, addressed to the Archbishop of Utrecht a protest against the setting up of a new organized body in regions where a Church with apostolic ministry and Catholic doctrine already existed. The archbishop, in reply, said that care would be taken not to encroach on "the order of a friendly Church." The genuine Old Catholic bishops discovered later on that they had been thoroughly taken in by Mr. Mathew. At a Congress at Utrecht, in 1920, they declared he had "surreptitiously" secured

his consecration by "the production of false testimony," and broke off all intercourse with him. At the Lambeth Conference of 1920, Resolution 27 expressed "regret that, on a review of all the facts, we are unable to regard the so-called Old Catholic Church in Great Britain (under the late Bishop Mathew and his successors), and its extensions overseas, as a properly constituted Church, or to recognize the orders of its ministers," and recommended that these, in the event of their desiring to join our communion, should be ordained conditionally. It is regrettable that this pronouncement was so long delayed.

In its latest development Mr. Mathew's "Old Catholic Church" seems to have associated itself with the Theosophists, the Order of the Star of the East, the Order of Universal Co-Masonry, and other occult movements. A church founded by such a quick-change artist as the *de jure* Earl of Landaff, *alias* Count Povoleri, bishop or archbishop of half a dozen pompously named communions, might have been expected to develop into anything.

PLYMOUTH BRETHREN

ALTHOUGH the Brethren, as they style themselves, are commonly known by the name of Plymouth Brethren from the fact that Plymouth became from the first their principal stronghold, the sect is of Irish origin. The true founder was an Irish clergyman named Darby, who in about 1830 left the Church in order to establish a sect whom he called Separatists, but most people called Darbyites, after their leader. Whether he found his own countrymen not responsive enough or not, Darby came over to England with his propaganda of high Calvinism and personal piety. His plan of action consisted in persuading his hearers to form themselves into little groups of true believers, associating for common worship without a recognized ministry. To their Calvinism they join strong views on the Millennium, a period in which the saints, or, in other words, "the Brethren," will reign. The effect of their not having ministers specially set apart and appointed is that they are all ministers, and the consequence of

this is a tendency to break up into many groups mutually exclusive and often strongly antagonistic to one another. Thus they have nothing like a corporate unity, but the various sections have a community of type as regards both opinions and practice. Thus, as among the Quakers, any brother or sister, as he or she is moved, may address the congregation. Like the Baptists, they baptize adults only. Unlike the generality of Protestant sects, they observe the Breaking of the Bread on every first day of the week, in imitation of the primitive Christians. Not all the persons present at meeting communicate. Those who do seat themselves on a raised platform round a table covered with a white cloth, and furnished with one or two decanters of wine and loaves of bread. A brother reads the account of the Institution and pronounces a blessing over the bread and wine. The bread he breaks, and, after taking a portion himself, delivers it to a brother and sister to be passed from one to another. The wine he pours into a goblet or goblets, and these are passed round like the bread. The communicants are, of course, seated, and the ceremony is suggestive of a love feast. Everything is done quite simply and decently.

It is impossible to say how many Plymouth Brethren there are by reason of their divisions. The sect seems to appeal to two different types of people, namely, quite humble folk on the one hand, and, on the other, a section of the upper middle-class that has nothing particular to do in the way of active work. The type is familiar. Those who conform to it are prone to any heresy or cult with which they are brought into contact. Now it is Anglo-Israelitism, now Christian Science, now Spiritualism, now Higher Thought, and so on; and whatever it is that they take up there is no mistake about the assurance with which they hold to their beliefs.

PRESBYTERIANS

THE name presbyter, after which this sect is called, denotes in the Catholic Church a member of the second order in the sacred ministry. Thus, as regards rank, he is styled presbyter, while, in regard to the exercise of his office, he is called *sacerdos*, or priest. In this English word "priest," which is presbyter writ short, and so signifies elder, there is contained also a sacerdotal connotation.

This is not the place to discuss the way in which the title *episcopos*—which certainly, in the very early Church, was identical with *presbuteros*—came to be withdrawn from the presbyters and denoted the members of the apostolic order. It must suffice to say that the presbyterian system is based upon the contention that there is only one order of ministers: the presbyters, or teaching ministers, with whom are associated lay officials, distinguished as ruling elders, and deacons, who manage the finance.

In the earliest stage of the Reformation

on the Continent, Presbyterianism of an indefinite type made its appearance; but it was John Calvin who reduced it, in his *Institutes*, to a system. His idea was to oppose to the strong organization of the Church a firmly organized body, professing to base all its doctrines and authority on the Sacred Scriptures. Needless to say, this meant his own interpretation of the Bible. With the skill of the trained lawyer, which he was, this subtle Frenchman devised a religious code, rigid in regard to discipline, and theologically forbidding. Its characteristic and outstanding doctrine was that of Election, with the corollary of Particular Redemption, the denial of our Lord's death for all men. Its polity was Presbyterian.

English Presbyterianism was in its earlier stage a movement within the Church, but alien to it. It was a part, and a large and important part, of the Puritan movement which disturbed the peace of the Church during the reigns of Elizabeth, James I, and Charles I. Of the Puritans there were three types — those whom certain reforms in the rites, discipline, and ceremonies of the Prayer Book would have contented; those who, like Cartwright, demanded the abolition of episcopacy and the establish-

ment of Presbyterianism ; and those who, following the lead of Robert Browne, the Independent, made open schism. The middle group, for the most part, remained formally in the Church, though some presbyteries were created outside it, in spite of the measures taken by authority to prevent them. Those who remained where they were reduced their Church conformity to the smallest possible minimum, and carried out as far as they could the principles of Presbyterianism. They exalted preaching to the first place among ordinances, practised extempore praying, and, contemptuously ignoring diocesan organization, established the *classis*, i.e. the presbytery, as the governing authority of a given ecclesiastical area. To a large extent they succeeded, during the reign of Elizabeth, in influencing the Puritan movement generally in favour of the Presbyterian polity, and in making themselves a dominant force in English religion. The death of Elizabeth and the accession of James, who was believed to be more sympathetic than his predecessor, raised their hopes to a high pitch. As it turned out, the Hampton Court Conference, which he convened in answer to the Millenary Petition, proved quite abortive: a friendly understanding between the

Puritan party and the Church authorities was impossible. The Canons of 1604 were the answer to the proposals of change of polity, and the growing influence of the new school of Anglo-Catholic theology, with its appeal to the old Catholic standards of belief, prevailed for a time against the preachers of Calvinistic and Zwinglian doctrines.

Presbyterianism, however, had its chance again when the Civil War began. In 1643 the Westminster Assembly, which was mainly composed of Presbyterians, held its first meeting. In the following year it submitted to Parliament the *Directory of Public Worship*, and within the next three years put forth the *Confession of Faith*, the *Shorter Catechism*, and the *Larger Catechism*. In 1644 the *Directory* was ratified by Parliament, and in 1645 the use of the Book of Common Prayer was forbidden under heavy penalties. It was enacted by the Long Parliament in 1647 that the Church of England should be governed on the Presbyterian model, but that law was not fully enforced. The Independents were too strong in their opposition to Presbyterian ideals, and they had behind them the influence of Cromwell, whose policy was to make the civil power supreme in ecclesiastical affairs.

When Church and Throne were re-established, the Presbyterians and other Puritans made a further effort to impose their opinions on the Church, and to prevent the revival of old Catholic usages. The Savoy Conference was as fruitless for them as the earlier Hampton Court Conference had been, and the new Act of Uniformity made it necessary for them to accept the inevitable and become professed Dissenters. When the Toleration Act regularized their status as such, they were one of the three denominations who received State recognition, being permitted corporately to present petitions to the Crown.

Presbyterianism, as a developed system, is seen in its completest and most effective form in Scotland. In England, it was not possible to maintain, through the institution of Kirk-session, the necessary degree of discipline on which the fully developed system insists; and it lacked the authority which Scottish Presbyterianism exercises through its Presbyteries, Synods, and General Assembly. In consequence, many Presbyterians developed unorthodox opinions, and even lapsed into Unitarianism. A considerable number of the existing Unitarian congregations are of Presbyterian origin. The English sect is

known as "The Presbyterian Church of England," but a certain number of the congregations are styled "United Presbyterians," and a few are considered to be in some informal way related to the Scottish Kirk—informal, because, on legal grounds, it was difficult for the Scottish Establishment to assert its synodical authority in the English realm.

To Scotland, then, we must go to see Presbyterianism at its best. It was imported into that country by John Knox. This extraordinary man, shortly after he had been ordained priest, made himself offensive to his ecclesiastical superiors by openly avowing his sympathy with the new Protestant teaching that was infecting Scotland in the earlier half of the sixteenth century. As the associate of the notorious George Wishart, who was executed for treason and heresy in 1546, Knox, after the murder of Cardinal Beaton, seems to have fallen under suspicion of being involved in some way in that affair, and to have been condemned to the galleys. The suspicion was groundless, but his known religious opinions gave a handle against him to those in power at the time. Escaping to England, he gained favour at the Court of Edward VI, and became one of his

Majesty's Chaplains. On the death of Edward he was obliged to flee the country and to seek shelter on the Continent. His first place of refuge was Frankfort, but he soon made that city too hot to hold him, and removed, in 1555, to Geneva, where the English refugees adopted him as their pastor. It was there that he wrote his famous treatise, *The First Blast of the Trumpet against the Monstrous Regiment of Women*, a work which scarcely inclined Queen Mary of England to leniency toward the unfortunate Protestants who had not, like Knox, put the sea between themselves and the ruling authorities.

In Geneva he found the Presbyterian system established by Calvin in 1541 in working order, and during his stay there he imbibed Calvin's theology as well as his ideas of Church polity. The accession of Elizabeth made it possible for him to return to Scotland and to agitate against the Catholic religion in union with the Lords of the Congregation, as the reforming party of noblemen and gentlemen arrogantly called themselves. Prelacy, by which they meant episcopacy, was their chief object of attack, for, to them, it stood for the Mass, ceremonial, and dignity of worship. Knox's return home

was speedily followed by a religious revolution, in the course of which cathedrals and parish churches were wrecked, religious houses destroyed, monks expelled, and a war of religion was started throughout the country. The work of devastation which Knox and his riotous followers carried out was accomplished with amazing rapidity. How thorough it was can be seen to-day, and how disastrous was its effect aesthetically on the Scottish character may easily be imagined.

By 1560 the Reformers, inspired by Knox, had persuaded the Parliament to repudiate the papal jurisdiction, and to ratify "The Confession of the faith and doctrine believed and proposed by the Protestants of Scotland." At the same time, to say or assist at Mass was made a crime, punishable on the first occasion with imprisonment, on the second with banishment, and on the third with death.

The system of government, as framed by Knox, was not on the lines of Presbyterianism as we know it. In the first place, while he abolished bishops, he ordained in his Book of Policy or Discipline that there should be ten dioceses, each administered by a superintendent appointed by the ministers of the district

and the superintendents of the adjoining districts. His duty was to itinerate through his diocese, preaching and exercising discipline. (It is not unlikely that Wesley owed to Knox the plan of an itinerant ministry and the idea of ordaining superintendents, as in the case of Dr. Coke. [See *Methodists.*]) Ministers were to be elected by the congregations, and appointed without laying on of hands. Lay elders and deacons were to hold office by the year only. This first Book of Discipline was not ratified by the Parliament nor by the Privy Council. The Second Book of Discipline, however, was authorized by Parliament in 1581.

In the intervening period an extraordinary state of things prevailed. After the death of the Archbishop of St. Andrews in 1571, the Regent of Scotland, Earl Morton, initiated a simoniacal practice, by appointing to the vacant see a presbyter with the title of archbishop and a small portion of the archiepiscopal revenue, himself taking the lion's share. Other vacant sees had been granted to certain members of the nobility, and these followed Morton's lead by appointing titular bishops from the presbytery. These complacent persons obtained a small allowance and a nominal jurisdic-

tion. Native wit discovered in them a resemblance to "tulchans," rough calf skins stuffed with straw, which were used as an inducement to a cow to yield her milk. Tulchan bishops they were derisively called. Titular bishoprics were abolished in 1581 by royal proclamation, but the practice of appointing tulchans went on for some time after, the rapacious nobles being unwilling to forgo the advantages they reaped from it.

In 1580 the "National Covenant, or the Confession of Faith," was drawn up by the General Assembly and sanctioned by the Scottish Privy Council. It was aimed at what it described as papistry, an exceedingly inclusive term, covering most of the things dear to Catholics. Government of the Kirk by bishops was pronounced unlawful, and presbytery declared to be the only true polity. Two years after Knox's death in 1572 there had appeared on the scene another reformer who is the real founder of Presbyterianism in Scotland. Andrew Melville, who had received his early training in Paris and Geneva, assimilated in the latter place the principles inculcated by Calvin. Returning to Scotland in 1574 he quickly made his influence felt, and his appointment as Principal of St. Mary's College, St. Andrews, placed

him in a position of leadership. It was under his guidance that the Second Book of Discipline was approved by the Assembly in 1578, though it did not obtain Parliamentary sanction until 1592 ; in which year Presbyterianism was established as of divine right, and government by bishops abolished both in name and in fact.

The following century brought with it a succession of changes from Presbyterianism to Episcopacy, and from Episcopacy to Presbyterianism. James the Sixth of Scotland and First of England had a rooted antipathy to Presbyterianism, believing the truth of his own dictum, "No bishop, no king." In 1610 Episcopacy was re-established, and certain of the titular bishops were brought to London to be consecrated in the Bishop of London's chapel at London House. The three consecrating prelates were Abbot, Andrewes, and Montagu. During James's reign some attempts were made to compile a liturgy, but very little progress was made. King Charles and Laud urged the introduction of the English liturgy, but the Scottish bishops were anxious to have one of their own compilation. When this was completed, it was authorized at the end of the year 1636 by royal proclamation, and was to come into use in July of the following

year. The Puritan element in Scotland, now very strong, was violently opposed to this "innovation," and organized a riot in St. Giles's, Edinburgh, when the service book was first used, the chief of the rioters being women. In consequence of this violent outburst of hostility Episcopacy was again overturned, and the National Covenant was signed in 1638. Five years later, in 1643, the Solemn League and Covenant was signed, and the Westminster Confession of Faith was drawn up and accepted as the doctrinal standard of the Kirk, as it still remains. In this way the Scottish Kirk is Scottish only in name, for it started from Geneva and fetched its doctrines from London.

The Restoration of Charles II brought another turn of the wheel. Presbyterianism was overthrown and Episcopacy revived. A deplorable state of things then ensued. The Covenanters were not content to be passive resisters, but made it quite clear that they would, if they could, act with the same intolerance as that with which they were savagely treated by the State authorities. An absurd halo of romance has been cast around their heads, as though they had endured martyrdom for the sacred cause

of freedom. They had no notion of freedom for any but themselves. They aimed at being free to coerce all who differed from them.

In 1689, William of Orange being on the throne, the cause of Presbyterianism once again triumphed. It was established by State authority alone, without the Church's assent, though it appears that a large majority of the Scottish people were Episcopalian. The Act of Security appended to the Treaty of Union with England in 1707 ratified the Presbyterian form of religion. A further Act of 1712 brought back lay patronage to the Scottish Kirk. This was the cause of an early split in the Presbyterian ranks. A secession, led by Ebenezer Erskine, formed the Associate Presbytery in 1733, as a protest against depriving the congregations of a voice in the appointment of their ministers. Another secession in 1752, headed by Thomas Gillespie, formed the Relief Synod. This was occasioned by an abuse of patronage. The Associate Presbytery soon displayed a tendency to divide. On the question whether it was lawful or unlawful to impose an oath on burgesses, its members split into two separate groups, Burghers and Anti-Burghers. Further controversy ensued over such matters as

the principle of Establishment and the binding nature of the Covenants, and then emerged the Old Light Burghers, the New Light Burghers, the Old Light Anti-Burghers, and the New Light Anti-Burghers. In 1820 the New Light Burghers and Anti-Burghers, becoming reconciled, formed the United Secession Church, and were joined in 1847 by Gillespie's Relief Church. The three groups then proclaimed themselves the United Presbyterian Church.

Next, in the Established Kirk trouble arose over the patronage question. The Assembly, in 1834, passed the Veto Act, which forbade the appointment of a presentee if a majority of the heads of families in the given congregation were unwilling to accept him. In the Auchterarder case, which was submitted as a test, the Veto Act was overruled by the Scottish Law Courts; and their verdict was confirmed by the House of Lords on appeal. This decision led to the secession of something like one-third of the ministers and elders, and the formation of the Church of Scotland Free. The disruption occurred in 1843, its leaders being Drs. Chalmers, Guthrie, and Candish. The Establishment was badly hit, but in course of time it renewed its strength by ultimately

securing the abolition of patronage and the right of congregations to elect their own ministers.

In the Free Church, which grew with remarkable rapidity, largely owing to the admiration compelled by the self-sacrifice of the 470 seceding ministers at the disruption, a small group withdrew and formed themselves into the Free Presbyterian Church. In 1900 the Free Church of Scotland and the United Presbyterians drew together in a union designated the United Free Church of Scotland. A tiny section, however, chiefly residing in the Highlands, would have nothing to do with this union, and laid claim to the whole of the Free Church property. Their claims were carried to the House of Lords, which in 1904 decided that the "Wee Frees," as they were nicknamed, were the legal owners of all the churches, manses, and property belonging to the Free Church. It was argued convincingly that this minority had always adhered to the principle of Establishment, and so could be said to be in the true succession of the Church of the disruption, whereas the majority who had combined as the United Free Church of Scotland had adopted the principle of Voluntaryism. The position created by the ruling of the

House of Lords, though legally sound, was in its consequences absurd, and it became necessary to seek the aid of Parliament. The Churches (Scotland) Act of 1905 appointed a commission to adjust the respective claims of the two bodies, and to allocate the disputed property on an equitable basis.

Presbyterianism appears to have been first imported into America by Huguenots, but it is said that only one of their congregations survives. It was not until 1706 that the first Presbytery was organized in Philadelphia, and not until 1729 that the first Synod was convened. In no very long time a cleavage arose over the question of revivals, the one party assuming the name of the Old Side, and the other that of the New Side. The nineteenth century marked a division between the adherents of the Calvinistic doctrine of election and those who believed that Christ died for all men. The Old and the New Schools, as these parties were respectively named, split in 1837, but were reunited in 1869. There is still in existence an older secession, namely, the Cumberland Presbyterians, who have become a very numerous body. They have a revised Westminster Confession of their own, in which the doctrines of predestination and

unconditional election are toned down, and infant damnation denied. The Scottish divisions find their counterpart also in America, but without much meaning. In the South the congregations of the New School Presbyterians formed the United Synod, seceding on the slavery question. This was in 1858, and three years later, the Old School joining them, there was formed the Presbyterian Church in the United States.

As a system, Presbyterianism is marked by three characteristic features—the institution of the eldership, that is, a body of ruling elders associated with the presbyter for the government of the congregation; the teaching elder or pastor, who alone exercises the ministry; and the graduated series of conciliar groups, namely, Kirk session, presbytery, synod, General Assembly, ascending in that order. Each Kirk session in a district sends its minister and one ruling elder to the presbytery; a group of adjacent presbyteries constitutes a synod, in which each Kirk session is represented by its minister and one ruling elder. For the General Assembly the presbyteries elect as delegates an equal number of ministers and ruling elders. Disputes and other matters calling for judgement are referred by a lower body

to the next higher, and ultimately, if need be, to the highest authority of all, the General Assembly.

The official standard of Presbyterian belief is exhibited in the Westminster Confession, and the Larger and the Shorter Westminster Catechisms. The sole supremacy of Scripture is affirmed. A distinction is made between the visible and the invisible Church. In the Blessed Sacrament there is held to be a purely spiritual Presence, and Transubstantiation and Consubstantiaton are repudiated. Holy Baptism is defined as "a sign and seal of the covenant of grace," in itself conveying no grace. These views are not distinctive of Presbyterianism, but are the more or less common property of Protestantism. What has been called the Puritan Sabbath is an invention of Presbyterianism. Strange to say, Calvin did not insist on the strict observance of Sunday on the Jewish model, and other Protestant sects besides his treated the Sunday as a day of rest and also of recreation. The "five points of Calvin" embody the Presbyterian teaching on the sovereignty of God, and man's relation to Him. They affirm the total depravity of man ; unconditional election ; particular atonement ; effectual grace ; perseverance of the saints.

In recent years attempts have been made in many places to introduce a new type of worship into the Presbyterian churches and chapels. So thorough was the detestation which Knox and Melville inspired in their followers for papistry and prelacy, that for consistency's sake it was necessary to reduce public worship to the simplest and baldest form. Apart from the singing of a metrical Psalm or two there was no common worship. Prayers by the minister were followed by sermons of an inordinate length, adding to the gloom and depression of the Scottish Sabbath. Like the Greek Church, the Presbyterians would not permit the use of organs or other musical instruments, but this innovation has in recent years crept in here and there, together with hymns and liturgical forms. As regards the preaching, the extreme doctrines of the Westminster Confession are evaded in a growing number of congregations.

In several very important matters the Scottish Presbyterians are entitled to the greatest respect. They insist on having a well-instructed ministry, an ideal which they have made attainable through the admirable training they have all along maintained in the common schools of the country.

Reference was made above to their practice of Psalm-singing. They have retained this from the time when the sixteenth-century Protestant reformers held the extraordinary notion that, if there was to be singing at all, nothing but the words of Scripture must be sung. Singing the prose Psalms, however, savoured too much of popery, so the Psalter was rendered into metrical lyrics in the vernacular, often, or perhaps usually, of a doggerel character. Our own Tate and Brady is a standing example. In Scotland the fine, broad old melodies to which the metrical Psalms were set are still heard, and something is to be said for those Presbyterians who look with disfavour on the sentimental tunes which accompany the innovation of hymns, though these latter are, on the whole, a vast improvement on the metrical Psalms. When the ideal Scottish hymnal is compiled it will be found to contain the best of the old tunes and a selection of later ones agreeable in character to the dignity of the tunes associated with the old-fashioned psalmody.

QUAKERS

IF it were not that what was once a nickname, conferred half in jest half in contempt, has ceased to be in the very smallest degree offensive, it would be more seemly to speak of this sect by the name, the Society of Friends, which is its proper appellation. To most people its members are known rather as Quakers than as Friends, and Quakers they will here, for convenience' sake, be called.

In the opinion of some the sect owes its origin to the preaching of a fanatical person, James Nayler, a Yorkshireman, who, in 1656, was proclaimed as "the Everlasting Son, the Prince of Peace, the fairest among ten thousand." Imprisonments and pillories and other cruel punishments were his lot in a stormy career, which, however, ended peaceably in 1660, after he had recanted his errors.

With more reason the claim of George Fox to be the founder can be vindicated. Born in 1624, the son of a Leicestershire weaver in Drayton, he was early appren-

ticed to a shoemaker. Shoemaking is an employment that gives much opportunity for brooding. Fox, being, as we are told, "religious, inward, still, solid, and observing beyond his years," seems to have pondered at his cobbler's bench the religious questions of the disturbed time in which he lived. At the age of twenty-three he was prompted to go about the country preaching by the wayside a new doctrine of the "Light Within," a guide surer and safer than Holy Scripture and Church authority, though not of necessity contrary to them. His preaching got him into endless trouble, but not so much for its matter as for its manner. It was his frequent practice to interrupt the services in the churches by loudly testifying. Brought before the magistrates for the offence, he aggravated it by refusing to remove his hat in court. It was on the occasion of one of his appearances before the bench that he and his followers acquired the name of Quakers, because he urged his judges to "tremble at the word of the Lord." Fox's fellow preachers and disciples went considerably beyond him in eccentricity, not to say indecency, and their preaching often excited in the hearers hysterical convulsions and even insanity.

As the following grew immensely it aroused the jealousy and hostility of the other sects, so that the Quakers went in danger of their lives. No other sect was the victim of so many persecutions. Many thousands were imprisoned, between one and two hundred were transported to the West Indies, many of them being sold there as slaves, and seven hundred are said to have died directly or indirectly as the consequence of barbarous treatment. At the Restoration they had a chance of being tolerated, but the violent conduct of some of them destroyed it. Under James II, through the influence of William Penn, their condition was slightly improved, but it was not until the passing of the Toleration Act that it became possible for them to enjoy security. Fox died in 1690, apparently having never contemplated the formation of a separate sect, but rather hoping that his teaching and example might in time leaven the Church itself. He was unable, however, to prevent his followers from organizing themselves, in 1666, as a separate body, with a strict code regulating the lives of the members.

A man of no education and of a narrow outlook, Fox could not write decent English. Consequently, his writings would

speedily have been forgotten if certain of his disciples who were persons of good position and refinement had not rewritten parts of them and made others more intelligible by careful editing. Among the more cultivated Friends was William Penn, who became the founder of American Quakerism.

This celebrated man was the son of an admiral, who was a friend of the Duke of York, afterwards James II. William Penn, while at Christ Church, Oxford, gave the first proofs of his nonconformity by refusing to wear his surplice in chapel, for which offence he was sent down from the University. In 1666 he professed himself a Quaker, thereby incurring his father's heavy displeasure, though he was afterwards forgiven. The Admiral, indeed, left him, besides a sum of money, his rights in a debt due to him from the Government.

Early in his career Penn was thrown into prison for writing his treatise *Sandy Foundation Shaken,* in which he impugned the doctrine of the Trinity, St. Anselm's view of Atonement, and the Calvinists' teaching on Justification; and during the period of his confinement he wrote (1669) *No Cross, No Crown.* Penn was a voluminous writer, able to set down his

thoughts and opinions in any sort of surroundings, even in the Tower of London and, what is still more surprising, in the cells of Newgate. But out of the voluminous mass of his writings, *No Cross, No Crown*, alone survives. By the beginning of the present century it had gone through twenty-five English editions, a number, however, which is far surpassed in America, where Penn's name is devotedly cherished. Its title explains itself. The book inculcates the duty of forsaking the world and its pleasures and taking up the Cross humbly and meekly for the sake of the crown that rewards faithful service. The first sentence of the author's Preface indicates what he conceived to be the essentials of the Christian character and life: "The great business of man's life is to answer the end for which he lives, and that is to glorify God and save his own soul: this is the decree of heaven, as old as the world." Living, as he did, at the Restoration period, a time of exceeding licentiousness, Penn, like others of his contemporaries who were shocked at the prevailing worldliness, inveighs throughout this volume against the faults of his age in language that applies equally well to the materialism of our time. But he spoils for us the effect of his protests

and exhortations by such passages as this in which he pours scorn on liturgical worship:—

"Instead of excluding flesh and blood, behold a worship calculated to gratify them; as if the business were not to present God with a worship to please Him, but to make one to please themselves. A worship dressed with mere stately buildings and imagery, rich furnitures and garments, rare voices and music, costly lamps, wax candles, and perfumes; and all acted with that most pleasing variety to the external senses that art can invent or cost procure; as if the world were to turn Jew or Egyptian again; or that God was an old man indeed, and Christ a little boy, to be treated with a kind of religious mask, for so they picture Him in their temples, and too many in their minds. And the truth is, such a worship may very well suit such an idea of God."

The argument, as he puts it, overlooks the fact that man's nature is composite, and therefore sacramental worship has its outward as well as its inward aspect. It is due to this onesidedness that Quakerism has appealed to so small a proportion of Christendom. Penn's sincere piety, however, is not to be questioned. The proofs of it are so evident that it is impossible to accept Macaulay's hostile judgement of him. That historian, indeed, cannot be trusted when he gives way to prejudice. He could no more rightly appraise the character of Penn than he could that of Laud. As a deep student of Christian and pre-Christian mysticism, Penn was

qualified to be the best exponent of the doctrine of the Light Within.

Following the example of Fox, who visited certain parts of America, Penn went over to New Jersey in 1677, and purchased a property there, but it was not until four years later that his great work in America was begun, which made it possible for the Quakers of his community to live at peace with the Indians and safe from the intolerance of the English Puritans.

As early as 1656 two Quaker women arrived at Boston in America, but were speedily sent off to Barbados. The Puritan community of Boston enacted stringent laws prohibiting the entrance of Quakers into the colony, but still they came, and, by way of testifying, interrupted the Puritan services. As often as they were banished they returned to bear further testimony, until the magistrates, tried beyond endurance, actually hanged several of them, a woman among the number. Cruelty such as this on the part of the Pilgrim Fathers weakens the credibility of the legend that they left Europe in order to put into practice in the New World the principle of religious freedom.

It was stated above that William Penn's

father bequeathed to him the claim to certain payments on account of moneys he had advanced to the Crown for the service of the navy. In lieu of money William Penn obtained the grant of a vast tract of land in America, on the west of the Delaware River. Here, in 1681, he founded a Quaker colony, with Philadelphia as the chief seat of a surrounding state, to which his followers, greatly against his wish, gave the name of Pennsylvania. The territory was, it is true, Penn's by virtue of a royal grant, but he insisted on dealing with the natives as the real owners. He accordingly obtained the ownership from them by treaty, of which Voltaire said that it was the only one ever made without oath, and the only one ever kept. What is most remarkable is that, while all around them the English and European settlers were constantly at war with the Indians, Penn and his little company, unarmed, made friends with them at once, and, for the seventy years during which the Quakers' rule prevailed in the colony, not a single drop of Christian blood was shed by the natives.

The Quaker body at home was greatly diminished by the emigration of a large number of its adherents to the American settlement, and has never since then been

very numerous. The importance that it has certainly acquired, an importance quite out of all proportion to its numerical strength, is due to the reputation of its members for sterling worth, for industry, for good works, and for virtuous living. John Howard, the prison reformer, has left behind him an imperishable name. The Gurneys and other leading Friends were ardent supporters of Wilberforce in the suppression of the slave trade. Elizabeth Fry was an early promoter of the education of the poor. By these and many other acts of benevolence the Quakers have earned the esteem of their fellow countrymen.

It is very remarkable that a sect which had such a stormy beginning, the early members being violently aggressive, should have developed into a community exemplary for its sweet reasonableness. The change set in most markedly as soon as the Toleration Act removed all occasion for being provocative. In time, indeed, the prosperity the Quakers acquired making them disposed to be indolent, there was a danger of their losing their hold on their early principles. In the middle of last century it became necessary to reinforce the strict rules by which the society professed to be bound.

In particular, marriage with the "world's people" had been held to be contrary to Quaker principles. The rule had become greatly relaxed, and, when the attempt to revive it in all its strictness was made, the result was that the membership was materially diminished.

The fundamental doctrine of Quakerism is that of the Light Within. It was dramatically enunciated by Fox in the Parish Church of Nottingham, when the preacher on the occasion discoursed on the "more sure word of testimony," which he said was the Bible. "No, not the Bible," Fox interrupting declared; "it is the Spirit of God." Not the Scriptures, but the Spirit which inspired them, was, he added, the only guide and the highest authority in all matters of faith. The idea of the Light Within, the belief that the Holy Spirit is present in the heart of every one who listens to His voice, marked the Quakers out as absolutely distinct from the other Protestant communities. Every man and woman possessing the priesthood, there is no laity in Quakerism, and no need for a specially trained and constituted ministry. It is permissible for every man or woman to give public utterance

to any testimony that he or she may be moved by the Holy Ghost to bear. Any one, however, who declares that he has a vocation for preaching and desires to give himself up to that work, acquires the status of a minister if the meeting of which he is a member passes a minute of approval, but there is no form of ordination.

Professing to model their worship and belief on primitive Christianity, the Quakers reject all Sacraments. They deny, however, that they do so, because really Quakerism is the most sacramental of all religions. But they do not use the sacramental forms because they are material. Instead, they profess to spiritualize the meaning of Baptism and the Eucharist, the one symbolizing a change of heart and the other the thankful remembrance of the Body broken and the Blood shed on Calvary. Where two or three are gathered together, or even where an individual believer is conscious of the Sacrifice of Christ, there it is possible at all times and in any place to enjoy Sacramental Communion without the intervention of a priest and the use of the outward signs. This is an extreme application of the saying: *Crede, manducasti.*

At weddings and funerals there is no ceremonial. At the former the contracting parties simply make before the meeting an agreement to live together as husband and wife; at the latter, the friends assemble, and, after a period of silence, proceed, unless some one is moved to speak, to carry the body to the grave. Sometimes, however, a minister bears testimony at the graveside to the dead person's character.

Sunday, or, as they prefer to call it, First Day, is always observed as a stated time for worship. The Friends assemble in their meeting-house, in a perfectly plain room, with a raised platform at one end on which the office-bearers are seated. There is no Bible-reading, no appointed prayer or address. The meeting may break up with nothing said, after silence has been kept for a considerable time. At any moment the silence may be broken by a Friend of either sex who is moved by the Spirit to speak or to pray, in which latter case the speaker will perhaps kneel. The following passage from a recent work[1] shows that the ideal of the meetings is that of human fellowship in divine communion:—

"Believing, as we do, that He [Christ] is present at our gatherings, we feel that we have no need of any

[1] *Quaker Aspects of Faith*, by Dr. E. Vipont Brown.

other president or conductor. Under Him every worshipper has an equal share of responsibility for the ministry of the meeting. Indeed, every one must take an active part in the ministry, for we Friends recognize a ministry of silence, which we believe to be quite as important as the vocal ministry, and this ministry of silence is incumbent on every worshipper. Indeed, the only legitimate reason either for speaking or remaining silent in a Friends' meeting is an earnest desire to serve God by helping our fellow-worshippers."

Certainly there is an eloquence in silence when that silence is kept by a company whose minds are united in one purpose. The stillness seems to compel devout meditation and inward prayer, and the intervention of this or that person's utterance brings less the sense of relief from tension than a feeling of shock. It is surprising that, Quakerism being what it is, there should be a movement among its members in favour of altering the character of the meetings for worship, with the idea of making them more attractive and entertaining. To an outsider, at any rate, it is that impressive silence that seems to be the most attractive feature. As the author quoted above remarks, "It is impossible materially to alter the character of our meetings for worship without altering the character of the society itself, and, if we do this, then the Quakerism of the future will be an entirely different thing from the

Quakerism of the past." As a method of worshipping the Friends' meeting would cease to be distinctive ; but it satisfies only a few minds. Quakers often feel a yearning for a type of worship that is not purely subjective ; and, as so often happens, they go to the opposite extreme if they make a change. From the non-sacramental system of Quakerism at the one end of the scale to the full sacramental worship of the Catholic Church seems, and is, a long step to take ; but it usually happens that the unsettled Quaker leaps over all the intervening sects and comes to rest in the Church where he can still follow the Light Within and enjoy a greater fullness of Christian life.

It has been found impossible, however, for the Quakers to maintain all the usages which once marked them out as eccentric. No longer do their men affect the broad-brimmed hat and the clerically-cut coat with a standing collar, nor are their women conspicuous by their dress, which nowadays is merely simple, and not of a distinctive colour. Among themselves they may use the old-fashioned "Thou" and "Thee" in their address, but ordinarily they conform to conventionality in this and in other matters, such as that

of raising the hat to any one. They refuse, however, to take an oath in a law court, and are allowed to affirm instead. They protest against war, and refuse to bear arms; but, though during the Great War they were Conscientious Objectors, they were found engaging in works of mercy in military hospitals, and serving as stretcher-bearers with the troops in action. Their consistency to principle commands universal respect.

THE REFORMED EPISCOPAL CHURCH

THIS particular schism took its rise in America, in 1873. In that year a world-gathering of the Evangelical Alliance was held in New York. During its session there was a united Communion Service in a Presbyterian church, at which the Dean of Canterbury (Dr. Payne Smith) and the Assistant Bishop of Kentucky (Dr. Cummins) participated. The latter had made himself conspicuous by his polemical activity in the "ritualistic" controversy which, for some years previously, had agitated the American Church. It happened that Dr. Tozer, who had lately resigned the See of Zanzibar, was in New York at the time, and he uttered a strong denunciation of the conduct of Dean Payne Smith and Bishop Cummins. A month later, on November 10, 1873, the latter informed his superior, the Bishop of Kentucky, who happened also to be the presiding bishop, of his intention to "transfer his work and office to another sphere." Refusing to reconsider

his decision, he was put on his trial, and ultimately deposed from his office and ministry in 1874. Some months before his deprivation he started, with the help of seven priests and twenty laymen, in New York City, a separatist communion, of which he was made the presiding officer. Thereupon he consecrated as bishops Dr. C. E. Cheney, a Chicago priest who, like himself, had been deposed, and Dr. W. R. Nicholson, both of Kentucky.

In course of time the movement reached England, and the leadership was assumed by Mr. T. Huband Gregg, Vicar of East Harborne, Birmingham. The next step was to establish a General Synod for Great Britain and Ireland. It was not until 1894 that the sect was fully organized on its present basis, with the title of "The Reformed Episcopal Church in the United Kingdom, otherwise called the Reformed Church of England," and its canons and constitutions were framed.

Except for its recognition of a threefold ministry, and the use of the Book of Common Prayer with certain emendations, it exhibits the usual features of a Protestant sect. For example,[1] it "repudiates the teaching that the Sacraments of Holy Baptism and the Lord's Supper are

[1] See Hastings' *Encyclopaedia of Religion and Ethics.*

mechanically operative as channels of spiritual grace, when administered by a 'priest' lawfully called and episcopally ordained." It recognizes the validity of non-episcopal ministries as of equal value with its own. It maintains "the Evangelical principles of the Protestant Reformation." It accepts the Holy Scriptures as the sole rule of faith and practice.

There are now some twenty-five congregations and thirty or forty ministers composing this sect in England. From time to time during the last few years efforts have been made by particular congregations to be reunited with the Church, but so far they have failed. The Lambeth Conference of 1920 had before it this resolution passed by the sect's Southern Synod :—

"This Synod, being desirous, so far as in it lies, of maintaining unity among all Christian people, would be prepared to consider the question of the union of the Reformed Episcopal Church with the Established Church of England, provided that the ministers of the Reformed Episcopal Church are received as clergy duly ordained in accordance with the Articles of that Church, and that it is allowed to retain its Declaration of Principles unaltered, with its Doctrine, Discipline, and Worship, as set forth in its Constitution, Canons, and Prayer Book."

Another proposal has been made in a less formal way, namely, that the ministers should be reordained by bishops of the English Church, and allowed to minister

to their congregations as now ; which congregations should be united with the Church of England under the provisions of an approved trust-deed, securing the maintenance of the evangelical character of their work.

These appeals were considered with great care by a committee of the Lambeth Conference, with the result that the committee felt itself unable to accept the sect's claim to episcopal succession, and on that ground especially recommended the Conference to decline to enter into negotiations with the Synod. The committee also drew attention to the difficulties which would be certain to arise out of the trust-deeds as proposed and out of questions concerning the character of the Prayer Book in use among the Reformed Church's adherents. The bishops of the Conference, however, did not shut the door against those who were seeking reunion. They recommended that individual ministers, if they were judged to be fully qualified, should be ordained *sub conditione* ; and that congregations might, if practical difficulties were got out of the way, be received on condition of their loyally accepting and using the Book of Common Prayer in place of their own book.

THE SALVATION ARMY

IT was in 1865 that this religious organization, which now has a wide international scope, had its beginnings. Three closely related and interwoven functions exemplify its work as a whole, which is to act as a Gospel mission, as a religious community, and as an agency to cope with vice and poverty and to promote social reform. This third function has been described as "a natural evolution," not affecting the Army's primary object of militant evangelism, except to strengthen it. It is, in other words, another illustration of the truth that "faith without works is dead."

The founder of the Salvation Army, William Booth, was born at Nottingham in 1829. Brought up in the English Church, he, as we are told, "never entirely accepted some of the Nonconformist views of denominationalism." "We believe," he once wrote, "the three Creeds of the Church with all our heart. We believe every word of the Com-

munion Service." Nevertheless, being, as he felt, converted at the age of fifteen, he attached himself to the Wesleyan Methodists, and soon gathered round him a band of young zealots, whose methods of aggressive evangelism and social work somewhat resembled the Salvation Army in the germ. A split then arising within Wesleyan Methodism, he found himself for a time on the side of the Reforming party, but later joined the Methodist New Connexion, of which he became a minister. In 1861, finding the scope of his "circuit" too narrow, and desiring to extend his missionary labour to the masses untouched by religious influences, he broke away from the Connexion, and, with his wife Catherine, itinerated through different parts of the country, holding services of a revivalist type. Then, and until the end of her remarkable life, Mrs. Booth was her husband's guide and inspiration, and it was owing to her cultivation and refinement that many to whom some of the Christian Mission's methods of operation were even abhorrent were able to extend to it, at least, their sympathetic toleration. It was in the East End of London that this Christian Mission, as it came to be known, was established among "the submerged tenth,"

and working "as moral scavengers who netted the very sewers"—to use Mr. Booth's own phrase. The missioners, it is not unkind to say, did not scruple, if only they could save souls, to do and say things that offended the ordinary sense of decorum.

During the ten or twelve years thus spent among the lapsed masses, the idea of an organization of evangelist propaganda was taking shape. At first there was no intention of founding a new sect, and those whom the Booths "converted" were exhorted to attach themselves to this or that organized religious body. Finding, however, that his advice was not followed, Mr. Booth adopted the plan of forming them into groups under his appointed leaders, and, in time, the feeling that he was engaged in a Holy War against sin and social evils grew stronger and stonger within him. When Commissioner Railton described the Christian Mission as a "Volunteer Army," Mr. Booth, with a flash of genius, altered the phrase to "the Salvation Army."

Thenceforward, but by slow degrees, the military organization took shape. The idea, at the outset, was rather that of a fighting religion than a system of ranks and titles and uniforms. In fact,

the title of general was only evolved out of that of general superintendent, the name by which the head of the Christian Mission was known even after its incorporation in 1878 by deed-poll, and the change of its style in 1880 to Salvation Army. It was about this time that the district centres came to be called "corps," and their meeting-places "citadels" or "halls."

The officers, as they are styled, are actually ministers, and they are of two types — staff officers and field officers. The former, at whose head is the chief of the staff, direct, under responsibility to the general, the Army's operations, either internationally — for the flag has been unfurled in almost all the countries of the earth — or territorially. They are of various ranks, from a commissioner to a staff-lieutenant. The field officers are not stationary, but are liable to be moved on from one post to another. A third grade, that of local officers, who are distinguished by titles from sergeant-major to quartermaster, form a sort of auxiliary force, giving their time without renumeration and providing their own uniform, but not being required to abandon their secular calling, though certain of them do so. Every soldier of the Army carries

his (or her) bâton in his (or her) knapsack, for nearly all promotions are from the ranks, and women as well as men are alike eligible even for the post of general.

In addition to the quasi-military discipline of the Army there are the paraphernalia of military ceremonial, distinctive uniforms, flags, banners, and the like, and the accompaniment of regimental bands. On great occasions, when the forces, representing all sorts of nationalities, are massed, the variety of costumes and uniforms and emblems produces a striking effect of symbolism.

In its relations with states and governments the Army professes to be supernational, and to render obedience to the authorities of the country in which it operates. Where a political controversy is concerned with questions of social reform, a Salvationist is free to join the party which is likely to act in accordance with Salvationist principles; in other words, he is to support measures, not parties, and, when a measure has been passed, to cease connection with the party with which he had co-operated. Thus, the Army has helped in England to secure the passing of the Criminal Law Amendment Acts and the

Children's Acts. In Japan it claims to have been the means of promoting legislation for the protection of women. And, among subject populations, by "developing the native power along purely Salvationist and therefore non-insurrectionary lines," it affirms that it has rendered imperial service.

The religious principles of the Army are embodied in sixteen "Articles of War," half of them chiefly doctrinal, half chiefly ethical. Salvationists affirm that their theology is in agreement with the belief of all orthodox communions. The late General Booth, on the jubilee of his conversion, expounded in a journalistic interview his scheme of salvation. This exposition, beginning with the work of each Person of the Blessed Trinity, went on to his teaching in regard to the Judgement Day, and the existence of real places of punishment and eternal bliss. Great stress was laid on the division between the righteous and the wicked, but, contrary to the extreme Calvinist position, the General insisted that every man was responsible for his salvation or his loss, and that no one, even the worst of characters, was irredeemable. Stress was laid also on the need of conversion, and his doctrine of sanctification, derived from

Wesleyan teaching, was an advance on that, in affirming that salvation is not merely subjective, but means the offering of the whole man as a living sacrifice; not "a rest of faith," but "a fighting holiness." The usual weekly "holiness meeting" is a leading feature in the Army's plan. Holiness is the pivot on which the religious teaching turns.

Since 1882 the administration of the Sacraments has been abandoned. In spite of all evangelic professions and the plain language of the sacred Scriptures—"baptizing them in the Name," "Do this in remembrance of Me"—the Salvationists deny that either of the two great Sacraments is necessary to salvation. At the same time they are not forbidden occasionally to take part in sacramental worship with religious bodies that practise it. In the words of General Bramwell Booth[1]:

"The present attitude of the Army on this subject is identical in practice with that of the Society of Friends. The Friends, however, arrived at their position by way of the doctrine of the 'Inward Light,' whereas the Army takes the simple utilitarian ground that these observances introduce complications, that they are open to argument and attack, and that by many who would participate in them they would not be understood, and, most important of all, that they would often obscure the necessity for the vital experience."

[1] Hastings' *Encyclopaedia of Religion and Ethics*. Art. "Salvation Army."

Whatever view we may take of the Salvation Army's theological position, its philanthropic work is entitled to the utmost respect. As we have seen, General Booth from the outset of his activities had brought himself into touch with the outcast, miserable, and profligate. The underworld of poverty, want, and vice moved him to profound pity, and, in an unorganized way, he made locally provision for relieving distress, rescuing fallen women, and helping released prisoners. But it was not until about 1885 that the great enterprise, now of such vast extension, began to be launched, in the form of an organized warfare against social circles.

In 1890 General Booth's *In Darkest England and the Way Out* aroused the public mind to perceive the extent of the misery and injustice prevailing in our midst. His suggested "Way Out" appealed to a vast number of persons who had no particular sympathy with the Army as a religious sect. The leading feature of the scheme then outlined was the reclamation of the fallen and helpless by the provision of work for those who were capable of it, and the relief of those who were unable to help themselves. Drunkards, discharged prisoners, street *gamins,* and depraved or

unfortunate women, were all to come under the Army's care, for which purpose its growing organization seemed especially to fit it. And always there was maintained the principle that the ultimate end of social rehabilitation or improvement was the spiritual reform of those who were helped through this agency. Subscribers to the Darkest England scheme were allowed to earmark their donations for such objects as they particularly approved.

The number of separate departments of work is, at the present time, about twenty. It includes the care of the starving, by providing free or cheap breakfasts, midnight soup and bread, old clothes, and many other forms of relief; the provision of bureaux and homes for drunkards; the care and supervision of paupers; finding work for the unemployed; creating shelters for the homeless; visitation of the sick; work among "the daughters of shame"; prevention and protective work for young girls; and a variety of other activities. In a word, the Army is a remarkable example of organization on an imposing scale.

It is impossible not to feel deep regret that this great agency is not attached to the Church and has developed into another

of the sects, the multiplication of which is such a blot on our English Christianity. With all that zeal employed in its service, what marvels of social and moral regeneration might not the Church achieve.

SEVENTH DAY BAPTISTS

EARLY in the seventeenth century one John Trask, a Somerset man, who appears to have obtained Holy Orders, founded a singular sect on Judaizing lines, his belief being that all the precepts of Scripture, whether suited to circumstances or not, should be followed. His followers were required to adopt many ceremonial practices in their daily life and outward appearance. Influenced by a sectary who afterward became a Jewish proselyte, he enjoined upon his disciples the return to the Jewish Sabbath.

The Traskites seem to have survived their founder for the best part of a century, but were latterly known by the name of Seventh Day Men. The people who now call themselves Seventh Day Baptists are, if not the lineal, the spiritual successors of the Traskites. Their cardinal doctrine is the rigid observance of Saturday as a day of rest and worship, and in inforcing this doctrine they denounce in

lurid language those who keep the Christian Sunday. In fact, to judge by their utterances, it is even more praiseworthy to abjure the Sunday than to honour the Saturday. They are too eccentric and too intolerant to make many proselytes. Their head-quarters in England used to be a meeting-house in the City, but are now in Highbury, Islington, and there is said to be another meeting-house elsewhere.

At the beginning of this century it was reckoned that, in America, there were some fifty congregations with a total membership of 9,000. In England their following is quite insignificant, and it is easy to understand why. Their mode of worship is quite bald and crude. They make no pretence at learning. Their insistence on the Sabbatarian principle, almost to the exclusion of all others, is as unlike to Christian teaching as anything could be. Only the possession of corporate property would seem able to keep alive this singular survival from the days of Fifth Monarchy Men and other strange products of the age of Puritanism. By some queer turn of fortune the Seventh Day Baptists acquired the patronage of Little Maplestead, in Essex, a church once attached to a House

of the Knights Hospitallers, and one of the round churches that remain to us. This piece of patronage, however, passed from their hands a few years ago, and is now once more the property of the revived Order of Knights Hospitallers.

SOUTHCOTTIANS

THESE amazing sectaries, of whom there exists only a scanty remnant, are the followers of Joanna Southcott, a reputed prophetess, born in 1750. Until she reached the age of forty she was a Methodist. She then developed a belief that she was inspired to predict coming events in the political world, but more especially the Second Coming of our Lord. The divine communications which she professed to have received she at first committed to writings, which she put away under seal and kept for several years. When, later on, they were opened, she boasted that events had happened exactly in accordance with her predictions. That was an age when prophetic claims were readily acknowledged by the credulous, especially if those who made them appeared to have a message to bring concerning the Millennium. Accordingly she attracted an enormous following, estimated at 100,000, about the time of her death in 1814.

It is remarkable that this *quondam*

domestic servant should have been able to appeal successfully to people much higher than herself in the social scale, and that they lacked discrimination to estimate at their true value the incoherent doggerel verses in which she began to utter her prophecies in 1792. Still more remarkable is it that their suspicions were not aroused when Joanna set up what was practically a business, the sealing of the 144,000 saints at prices ranging from twelve shillings to twenty-one shillings a head. But so it was, and we can only marvel.

When she was past sixty years of age Joanna gave out that, having supernaturally conceived, she was about to become the mother of the Shiloh, the Prince of Peace, who must come to inaugurate the Millennium. The announcement created an immense amount of interest in the press of the year 1814. In August of that year a London physician actually affirmed that Joanna's account of her condition was a true one, but after her death in the following December a post-mortem examination corrected his diagnosis. When she was dying she declared that she was about to fall into a trance, on awaking from which she would give birth to the promised child.

Her death, and the non-fulfilment of her

promises, coupled with the direction she left to her followers that they should hold no more meetings until the Prince of Peace was born, but attend on Sundays some Protestant place of worship, greatly depressed the sect. Some of the members, however, disregarded her command, and met as before. It is not surprising that an impostor took advantage of Joanna's prophecies. In 1825 a person called Charles William Twort appeared on the scene, giving himself out to be the Shiloh. He was imitated by a Southcottian named George Turner, whose name was assumed by a little group of Turnerites. Finally, John Wroe, a Yorkshireman, put forth the same claim, adding to it the attractive announcement that the lost tribes would shortly be gathered in, and that the Christian Israelites, his particular followers, were chosen as the instruments of that ingathering. A visit to Australia, where he died, gave Wroe the opportunity to propagate his doctrines, which were accepted in that country more eagerly than here. At home, however, the name and influence of Joanna were kept alive by various means. A lady of some wealth left a considerable sum of money for the publication of *The Sacred Writings of Joanna Southcott.* These writings numbered as

many as sixty, all ungrammatical and incoherent. This lady's will was disputed, but the Court of Chancery confirmed it. While Wroe was preaching in Yorkshire he found the means to build a fine house near Wakefield as the centre of his mission. It is said to have been sumptuously appointed. This was in 1855, but on his death in 1863 it was discovered that he had left the property away from the sect, which has dwindled away almost, if not quite, into extinction.

There is a story, whether true or not, that Joanna left behind her a strong box of sealed writings, which, no doubt, would convey to the world some surprising revelations. She is said, however, to have made it a condition that it should be opened only in the presence of the bishops. From time to time interest in this mysterious box revives. Quite recently there have appeared in *The Times* advertisement columns announcements that "England's troubles will continue until the Bishops open Joanna Southcott's box of Sealed Writings." So far the Episcopate has shown no desire to undertake the responsibilities which the testatrix is declared to have imposed on them, and the world is compelled to wait for Joanna's final testimony.

SPIRITUALISTS

IT is unfortunate that the name "Spiritualist" has to do double duty. Properly it denotes one whose philosophy is the opposite of that of the materialist; one, that is to say, who conceives that ultimately that which is truly real is spiritual. Spiritism would better denote the belief that communication between the spirit world and that in which we are living is possible, but usage has applied the term Spiritualism to this belief, and it has to be accepted.

In our time, and especially during the last few years, the belief has spread in every direction on a vast scale, and the bibliography of the subject is proportionately great, though the books written about it that are of material worth are few in number. Those, however, the authors of which are serious students are worthy of close attention even by the most sceptical.

Spiritism, or Spiritualism, though immensely developed in modern times, has its origin in a very remote past. We meet

with it in connection with the most ancient religions and the oldest recorded philosophies. Primitive man and races which still have not emerged from the primitive stage of thought have been and are possessed by fear of the mischief which they believe that evil spirits can inflict on them. Many of their religious rites and ceremonies have for their object the averting of dangers from such quarters. The names used in certain languages to denote spirit—the very word spirit itself, indeed—show us one of the origins of the conception of existences outside of ourselves. It was perceived that breath is the principle of life ; that death is caused by the going out of a man's breath from his body. The phenomena of dreams and trances and sleep, which seem to show that, while the body is passive, something that normally resides within it and animates it can at times be detached from it and wander forth into space, and do and think things that, in the waking state, the dreamer could not do, advanced the conception a stage further. Another stage is marked by the widely prevailing belief that the spirits of the departed haunt the places familiar to them in their earthly life, and cannot find rest until, by means of incantations or magic rites, they have been laid.

Sometimes it was believed that the disembodied spirit might invade the body of some person who was peculiarly receptive, and who could thus act as an intermediary between the spirit world and the material world. Such a person would make a professional use of his singular power, and be known as a priest or a "medicine-man." Those who were not conscious of this receptivity in themselves were all the more ready to acknowledge the claims of the medicine-man to be in possession of occult powers in regard to the relations between the dead and the living.

For a variety of reasons men and women have in every recorded age and in all parts of the earth shown a desire to know something about the spirit world. Sometimes it would be mere curiosity, sometimes a longing to get into touch with departed friends and relatives. Even the fear of being harmed by maleficent spirits made it urgent with some to learn all that could be told them about the evil powers by which they were surrounded. Consequently, at all times there have been found persons—wizards, witches, priests, medicine-men, and mediums—ever ready to take advantage of those feelings, and the history of spiritism is a revelation of

innumerable frauds. It is this fact that, in our time, explains the unwillingness of scientific teachers and writers generally to treat Spiritualism seriously, or, indeed, as anything but an imposture.

The form in which it was newly developed in the middle of last century gave ground for this contemptuous opinion. Apparently the home of the new development was America. It is said that a certain family in New York State, hearing repeatedly mysterious rappings in the house, at last resorted to the experiment of making counter-signals to the supposed authors of these rappings. With practice, as they affirmed, they were able to establish communication with the spirit world by spelling out, though slowly and with difficulty, the words indicated by the knocks. Spirit-rapping, table-turning, and séances soon became either a serious occupation or a social diversion not only in America but in every other country. The manifestations, in the earlier stages of the revived spiritualism, were usually of a fantastic and often an absurdly preposterous type. Séances being held in total darkness or in rooms where the light was dimmed, astonishing feats, easily accounted for as trickery, were performed by tables and chairs and even by the assembled company

themselves, unconsciously acted upon by one or two impostors among them.

As time went on, however, new phases of Spiritualism appeared. Clairvoyance, clairaudience, crystal-gazing, and various other methods of obtaining a glimpse into the future, or of learning what is being done at the moment thousands of miles away, or of receiving messages from dead or far distant friends came into vogue. The singular phenomenon of automatic writing was widely accepted as the result of external influence upon the writer by some other mind, whether of a living or of a dead person. Simultaneously with these developments the interest of intellectual persons has been so aroused that they have been at pains to investigate the apparently supernormal phenomena that are said to prove the theories of Spiritualists. The Society for Psychical Research has now been at work for some forty years in collecting and examining and classifying reported experiences, predictions, apparitions, dreams, and the like. The members' endeavour has been not to confirm a particular theory, but to discover, if possible, the true explanation of these strange occurrences or alleged occurrences. In conducting its investigations it has had to do much sifting of cases submitted to it,

testing the credibility of witnesses, assigning the cases to the particular group or groups to which they seemed to belong, and considering the various ways of accounting for them.

More recently still, the study of psychology has been immensely extended. It is now held that deep down below the conscious mind there is the subconscious or subliminal mind or memory, into which things once known and remembered have sunk and been submerged, and that, in abnormal circumstances, these do at times emerge with results that appear to be preternatural. Automatic writing, apparently dual or multiple personality, what seem to be communications from the outside, and so on, may have a purely psychological basis, without the necessity of concluding that spirit agencies are at work. The processes of the human mind, so infinitely various, are at present very imperfectly understood: psychology is still in an early stage of advance. As it makes more progress it may establish its claim to be called a science. For the time being it is groping its way through a great maze of obscurity. Meanwhile, the psychologists are unable to affirm authoritatively that certain psychical phenomena are explicable as products of the subliminal consciousness

merely, without any relation to the spirit world. We are left, therefore, to decide, each one for himself, whether to regard Spiritualism as an imposture, or as explicable on the principles of psychology, or as what it professes to be, possessed of the power to effect communications between the living and the dead.

It is freely admitted by Spiritualists themselves that, at one time and another, there have been not a few examples of fraudulent practitioners. The opportunities for fraud and the temptations to use it have been abundant. Particularly the Great War provided them. Innumerable people, suddenly bereaved of husband, son, brother, father, have not been content to fall back on the consolations of religion, but have flown for help to any one who, either honestly or dishonestly, professed himself able to give it. The applicants would far from generally be able to distinguish between the fraudulent and the sincere, and, even in regard to the latter, would be unable to discover whether there was not self-deception mixed with good faith. Spiritualism as a religion, if it is a religion, makes converts more easily than most other religions. It appeals to the credulous especially when mental disturbance has resulted from loss of relatives, and

there can be no question that advantage has been taken, and will continue to be taken, by pretended exponents of its principles.

Any one, however, who examines fairly the things that are affirmed to have been done through spiritualistic mediums is bound to dismiss the theory of fraud from many of them. But other points have to be considered before accepting the belief that the results are due to spirit agency. Mediums may, in the excited, abnormal state into which they pass, unintentionally make use of suggestions or information inadvertently offered by their sitters. Both sitters and mediums may be self-deceived. Telepathy, the theory that what is passing in one mind may and can be conveyed into another mind and act upon it, has been brought in as an explanation of facts which transcend our present knowledge of mental or spiritual processes. If telepathic communication is possible, still it does not establish the contention of Spiritualists; though they, on their part, can fairly argue that, if telepathy is granted, it should be just as possible for the dead to communicate with the living as for the living with the living. A theory which is in a way related to telepathy has been suggested by such philosophers as Maeterlinck and William James. It postulates

a vast store of knowledge existing in the universe on which the minds of mediums draw without knowing the source. This, if it were anything more than a conjecture, would satisfactorily explain the remarkable revelations which mediums are reported to make of facts and incidents of which they could have had no previous knowledge before the particular occasion on which they were employed. Yet, even so, it could be urged on the Spiritualist side that spirits also might make use of the same supply.

As regards the so-called communications themselves, the manner in which they are now held to be made is curiously complicated. They do not come direct to the medium here from the dead person in the other world, but through an intermediary agent called the "control." This roundabout process adds enormously to the difficulty the Spiritualists have to encounter in trying to get their messages through. If the alleged "controls" actually operate, they may be of no higher mental capacity than many of the mediums appear to be; and thus, one imperfect mind acting upon another likewise imperfect, there might arise large possibilities of error in the transmitted messages. At the best, it can only be said that, in interpreting

them, the exercise of much patience and ingenuity is required.

It is seriously objected against the messages that are said to come from the other side that many of them are trivial and futile ; that they do not advance our scientific knowledge, as we might expect the dwellers in the spirit world to do ; that those who have passed over seem to conduct themselves in a way certainly not in accordance with our preconception of spiritual beings. In some revelations that have been vouchsafed we are told of spirits living over again in a ghostly way their earthly lives, smoking cigarettes and drinking shadowy whisky-and-sodas. For the first of these defects in Spiritualism the intervention of the "controls" may be held responsible ; for, if a departed scientist desired to reveal to his friends on earth some new fact of science discovered by him in his new environment, the "control" and the medium between them might fail to transmit it. As for the undignified conduct of some spirits with whom mediums have got into touch, it is explained that characters are not transformed by death ; that what they did and thought in their earthly life they will continue, at least for a time, to do. If it is the fact that the mediums convey

actual messages from spirits, Christians are forced to the conclusion that evil spirits or devils have been at work, pretending that they are the dead persons invoked. This view is not confined to theologians ; other writers share the same opinion.

In conclusion, attention may be recalled to the difficulty of accepting the Spiritualist argument. If we concede that, while there have been many examples of fraud, there are mediums whose sincerity may not be doubted, it is yet possible that they are the victims of self-deception, and that what they take for real communications from the outside are either the workings of their subliminal consciousness or the promptings of Satanic agents. It is undoubted that some extraordinary occurrences have attended séances and other Spiritualist operations, but there are forces of nature that have not yet been explored. To say that these extraordinary occurrences are due to spirits is practically an admission that we know but little of the invisible forces that are at work around us, and of which we may without knowing it be making use. If, as seems likely enough, this is possible ; if the successes which are credited to certain mediums of unimpeachable honesty can be explained as probably due to as yet undiscovered

physical forces—yet the belief that they can bring the living into touch with the departed is by no means assured. And the clumsy machinery which the Spiritualists have contrived for carrying out their purpose warrants the suspicion that Spiritualism cannot establish its claim to be what it professes to be. In any case, its method of operations opens up so many opportunities for error that an attitude of scepticism concerning the alleged results is not unreasonable.

In spite of the fact that a few persons eminent in the scientific world have, after careful investigation, joined the ranks of the Spiritualists, the scientific mind as a whole is at present too contemptuous to bestow much pains on the examination of the claims of Spiritualism. This is regrettable, for, if they cannot be sustained, it is of the utmost importance that they should be scientifically disproved; if there is a chance of their being really sound, scientific proof should be forthcoming. It is desirable in every way that the whole question should be studied seriously and scientifically, and not left in its present unsatisfactory condition, in which mere theory is met by counter theories, with quite futile results.

It was, of course, impossible that the

bishops in conference at Lambeth in 1920 could pass over in silence the fact that Spiritualism has made such rapid progress of late. In the fifty-seventh of their resolutions, after saying that we may expect new light from psychical research upon the powers and processes of the spirit of man, they urge that "a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus." In the fifty-eighth resolution they point out the grave danger in the tendency to the practice of Spiritualism as a cult. Such practice "involves the subordination of the intelligence and the will to unknown forces or personalities, and, to that extent, an abdication of the self-control to which God has called us. It tends to divert attention from the approach to God through the one Mediator, Jesus Christ, under the guidance of the Holy Spirit; to ignore the discipline of faith as the path of spiritual training; and to depreciate the divinely-ordained channels of grace and truth revealed and given through Jesus Christ our Lord."

SWEDENBORGIANS

THE members of this singular sect style themselves the New Jerusalem Church, or, more concisely, the New Church. Swedenborgians, however, is the name by which they are commonly known and which may be used without offence. It is true that Swedenborg, their founder, did not organize a sect, his followers during his lifetime being so few, but not very long after his death one Robert Hindmarsh, a printer in Clerkenwell and a Methodist, attracted by his writings formed the Theosophical Society for the purpose of propagating the doctrines of a New Jerusalem revealed by him. In 1787 the New Church was developed out of the Theosophical Society. Its adherents in this country now number about 6,700.

Emanuel Swedenborg was born in Stockholm in 1688, his father being Jasper Svedberg, a Lutheran titular bishop and a theological professor. The son received a firstrate education, studying at Upsala,

Oxford, Paris, and Utrecht many branches of physical science and metaphysics. Before he devoted himself, as he did in later life, to theology he produced many learned treatises on mineralogy and metallurgy, astronomy, and other scientific subjects. His skill in practical engineering, of which he gave good proof at the siege of Friedrichshall, led to his being ennobled by the Queen of Sweden, with the title of the Honourable Emanuel Swedenborg. In middle life his mind turned to theological study, and it was in 1745, when he was fifty-seven years of age, that, as he wrote in 1769, his "sight was opened to the spiritual world," and he had been granted "the privilege of conversing with saints and angels, which I enjoy to this day." In the course of his trances he received, as he said, revelations concerning heaven and hell, man's state after life on earth, the true worship of God, the spiritual sense of the sacred Scriptures, and "many other important truths tending to salvation and true wisdom." He was able, he affirmed, to be made present, not only with the inhabitants of distant planets in our system, but even with those of planets in other systems revolving round other suns than our own. He conversed with apostles,

popes, temporal sovereigns, with Luther, Melanchthon, and Calvin in the unseen world. The results of these communications he embodied in his *Arcana Coelestia: the Heavenly Mysteries contained in the Holy Scriptures, or Word of the Lord, unfolded in an exposition of Genesis and Exodus; together with a relation of Wonderful Things seen in the World of Spirits and in the Heaven of Angels.* This immense work occupied six or seven years in the writing. The last book he wrote, which was published in the year of his death, 1771, was *The True Christian Religion: or the Universal Theology of the New Church foretold by the Lord in Daniel vii. 13, 14, and in the Revelation xxi. 1, 2.*

Doctrinally, then, Swedenborgianism professes to be a revelation of spiritual truth through the medium of Swedenborg himself. Reviving an old theory of a law of correspondences, by which it is seen that natural things are related to spiritual things, he applied it to the Sacred Scriptures. In their first intention they appear to deal with natural and temporal things, but behind the apparent sense of any given passage there is a higher spiritual sense. In a large number of the canonical books no such higher spiritual sense can be discovered — so Swedenborg main-

tained. He, therefore, constructed a canon of his own, excluding from it ten books of the Old Testament, and reducing those of the New Testament to five, namely, the four Gospels and the Apocalypse. St. Paul he could not tolerate, and condemned all his writings, as also those of St. Peter, St. John, and the author of the Epistle to the Hebrews, as being no part of the Word of God.

His doctrine of the Trinity is a travesty of the Christian doctrine. God, according to Swedenborg, is one in person and in essence. There is a Trinity, not of Persons but of divine attributes—Love, Wisdom, and their resultant energy—called in the New Testament Father, Son, and Holy Ghost. This Trinity resides in one Person only, Jesus Christ.

Concerning the Incarnation, Swedenborg taught that, humanly, our Lord was, like other human beings, finite, weak, and liable to fall into temptation, but that, in virtue of the divine power within Him, He brought His humanity into exact conformity and unison with His divinity. "He united in His Humanity," as Swedenborg expressed it, "Divine Truth to Divine Good, or Divine Wisdom to Divine Love, and so returned into His Divinity in which He was from eternity, together

with and in His glorified Humanity, whence He for ever keeps the infernal powers in subjection to Himself, so that all who believe in Him with the understanding, from the heart, and live accordingly will be saved." The teaching that redemption consisted in the Passion of the Cross he condemned as a fundamental error of the Old Church.

Our Lord's Second Coming forms the subject of another and prominent article of the Swedenborgian faith. "The New Church" believes that the Second Advent has already happened, an Advent not in Person but in the power and glory of the Spirit of Truth. The Judgement likewise has been passed, the way being thus prepared for the planting of the New Church on earth in place of the Old Church which died of its own corruptions. This New Church represents the New Jerusalem, which St. John saw descending from God out of heaven, prepared as a bride adorned for her husband. Of this Second Coming Swedenborg was the divinely appointed medium, and he was the ordained teacher for the New Church in the doctrines divinely communicated to him.

As regards certain ordinances, the New Church possesses a sort of threefold

ministry, composed of ordaining ministers, ordinary ministers, and a minister superintendent for the New Church at large. Baptism and the Lord's Supper are recognized as divinely instituted Sacraments, but the teaching concerning them is of the purely Protestant type. The mode of worship is simple to baldness—prayers, hymns, and preaching, with an entire absence of ceremonialism, except that a prescribed order is observed.

Nowhere has this sect attracted a large number of adherents. Even in America its numerical strength is insignificant. Massachusetts appears to be its greatest stronghold there. In England its progress has been small. Christian communities hold no fellowship with it. Unitarians, with whom it has certain affinities, cannot accept its leading tenets, while they are in sympathy with it in its denial of the Blessed Trinity and Christian doctrine. If it makes small advance, this is not due to slackness in propaganda work. The Swedenborg Society makes every effort to circulate the writings of its first and only prophet. Like other religionists who claim to have had a founder with a unique revelation of a new teaching that not merely corrects but entirely obliterates and supersedes all previous teaching,

the Swedenborgians are not easily met in argument. Swedenborg has said this or that, and it is consequently true—that is the proposition which a challenger or doubter encounters, and which he finds it hopeless to discuss. To question the infallibility of Swedenborg is to blaspheme.

THEOSOPHISTS

THEOSOPHY is a wide term which covers the speculations of a few serious thinkers and those of a multitude of impostors. Both genuine and fraudulent Theosophists are agreed in one point—that they claim, as mystics, to have attained to a knowledge of God and nature that has been denied to the rest of the world. Examples of Theosophists can be found in ancient times; but the names of Paracelsus in the sixteenth century, and the Rosicrucians who developed his teaching, and of Jacob Bohmen or Böhm in the seventeenth century, whose influence extended even to William Law and John Wesley, stand out prominently. In more recent times a woman has appeared as the leader of a theosophical sect and the revealer of a theosophical religion, much as Mrs. Eddy has done in regard to her so-called Christian Science.

In 1831, in Russia, Helena Petrovna Hahm was born, evidently of German origin. She is better known by her

married name of Blavatsky. Her husband was a general. Within a few months of her marriage she deserted him, and, according to her own statement, spent some years in many different parts of the world, including Tibet, where, in the course of a seven years' stay, she was instructed by the sages whom she calls Mahatmas in the esoteric lore of which they are supposed to be the keepers. In the early 'seventies she appears to have taken up spiritualism, and to have associated herself in the United States, whither her wanderings led her, with Colonel H. S. Olcott, a notorious person. In 1875 they founded the Theosophical Society, said to have for its objects (1) to form the nucleus of a universal Brotherhood of Man; (2) to advance the study of Aryan and Oriental languages, literatures, sciences, and religions; (3) to promote inquiry into the mysteries of natural law and human psychical powers. Two years later Madame Blavatsky published her *magnum opus, Isis Unveiled.* This book was written rather on spiritualist than on theosophical lines, and made its appeal by its appearance of being the concentrated essence of Kabbalistic mysticism and Egyptian magic. Thus the doctrine of Reincarnation, which makes its appear-

ance later among the Theosophists, is treated as negligible, reincarnation being an abnormal occurrence; and the Mahatmas would seem not yet to have been discovered. Transferring herself to India, Madame Blavatsky developed her system, renewing the old tricks of a spiritualistic séance, and pretending that what was done there was done with the help and under the inspiration of the Tibetan Mahatmas. Needless to say, a great number of people have eagerly swallowed the most egregious statements, which they have not, of course, been able to verify.

Whether there are such persons as Mahatmas in Tibet or anywhere else in the world; whether, if there are, Madame Blavatsky ever sat at their feet; whether they possess the supernormal powers and occult knowledge with which Madame Blavatsky credited them—are questions the answers to which must be taken on faith. Those who have so taken them are invincible in their loyal adherence to a leader whose character was by no means above suspicion: nothing will shake them. Mrs. Annie Besant is now the head of the Theosophical Society, and indeed is said to be "the inner head of many different movements for social regeneration on the physical plane"; while a person called

Leadbeater is, or was, supposed to superintend the astral or occult research departments.

Theosophy, according to Madame Blavatsky, is divine knowledge or science. It is not knowledge of the divine but divine knowledge itself. It requires a belief in "one absolute and incomprehensible and supreme Deity, or infinite essence, which is the root of all nature, and of all that is, visible and invisible." Second, belief in "man's eternal, immortal nature, which, being a radiation of the universal soul, is of an identical essence with it." Third, theurgy, divine work or producing work of God requires, in its most perfect form, "an almost superhuman purity and holiness."

Theosophy also teaches that human personality is a complex of seven principles, of which the lowest is the bodily state, the others ascending by gradations until they reach the universal self, the Avatar. The Karma (activity) unites them all together into one whole, and is the sum of the individual person's bodily, mental, and spiritual growth. The path to perfection is a purifying process by which a man's inner nature is consciously transformed. The higher wisdom tends to Nirvana. This part of the system marks

an advance from the early spiritualistic Theosophy to a Buddhist theory, and we get a curious blend of teaching about reincarnation, astral beings and powers, planes of existence, and other occult and esoteric beliefs, which only the enlightened, of course, can understand.

A more recent development has been a movement to prepare the world for the advent of a great world teacher, the chief agents of the movement being the Order of the Star in the East, the Rosicrucian Order, the Buddhist Church, the Universal Co-Freemasonic Lodges ; and even the "Old Catholic Church" is said to be "permeated with the theosophical view of a thing." The world teacher is, or was, understood to be a young Madras native named Krishnamusti, who had had thirty earlier lives in a series of reincarnations between 22662 B.C. and A.D. 624. The theory was that, being carefully trained and brought to a state of bodily and spiritual perfection, he could succeed to the line of the Masters, who were in turn the bodily manifestations of the Lord Maitreya. They have been known to us at one time or another in the world's history as Orpheus, Hermes, Trismegistus, Krishna, Buddha, Zoroaster, and Christ. Such teachers as Confucius, Plato, Pythagoras,

with others, and, latest of all, Koot Hoomi the Mahatma and his disciple, Madame Blavatsky, were the Lord Maitreya's messengers.

There is, however, a section of the Theosophists which denounces the Krishnamusti movement. Its head, like that of the parent Theosophical Society, is also a woman, one Mrs. Katherine Tingley. The split with Mrs. Besant's society was organized in 1894 by that lady's secretary, W. Q. Judge, who transferred his activities to Point Loma, California, where he proclaimed Mrs. Tingley president of the real, orthodox Theosophical Society.

It is amazing that, in an age which finds the simple teaching of the Gospel of Jesus Christ too difficult to accept, credulity is so widespread and seems to be greatly on the increase. It is intelligible, though amazing, because the human mind is not satisfied with a purely materialistic view of life, causation, the destiny of the race. Those who reject Christianity eagerly grasp at anything that seems to offer some sort of spiritual solution of the problems that vex them. The more extravagant, pretentious, and mysterious it is, the better they appear to be pleased. Anything especially that has an Oriental flavour has a particularly strong appeal

for them. There is something attractive to a half-educated, ill-balanced Western mind in being admitted in one degree or another into the secret of what it takes for esoteric Buddhism, or whatever form of occult belief is presented to it. This preposterous teaching, however, cannot be dismissed with a contemptuous shrug of the shoulders. It is working serious havoc among souls. The Theosophist propaganda is conducted very subtly. In order to undermine the Christian religion, the plan of permeating Christian communities is followed, instead of the method of open attack. Thus it is permissible for a member of a Christian community to be a Theosophist without forsaking it; his acceptance of Theosophy as a supplement to his present religion enables him to practice it in all its fullness. This method of permeation is extremely insidious, and needs to be met with the greatest vigilance.

It may be useful to give a few illustrations of the kind of teaching contained in the society's official documents.

The basic truths of Theosophy, we are informed, are "the immanence of God and the solidarity of Man."

Secondary truths are: "The unity of God; the triplicity of His nature in mani-

festation . . . ; the descent of Spirit into matter . . . ; the growth of humanity by the unfoldment [*sic*] of consciousness, and the evolution of bodies, i.e. reincarnation ; the progress of this growth under inviolable law, the law of causality, i.e. Karma ; the environment of their growth, i.e. the three worlds, physical, emotional, and mental—or earth, the intermediate world, and heaven ; the existence of divine Teachers, superhuman Men, often called the White Brotherhood, the Elder Brethren of the race."

The doctrine of reincarnation is said to have fallen "out of ecclesiastical Christianity, but is now returning to it, was submerged, but is again emerging." It is, on evolutionary principles, a logical necessity. "The savage of to-day is the saint of the future ; all tread a similar road ; all are destined to ultimate human perfection."

In morals the society has no code : "it leaves aside the law of Moses to walk in the spirit of the Buddha, of the Christ."

Theosophy professes to know much concerning the life after death. This knowledge is gained not through the revelations of spirits, but by *living* men who can see for themselves what is beyond death. They need, however, a special, scientific training. The writer of a theo-

sophical tract, who signs himself "C. J.," declares that he can actually see, by night and by day, at every moment, "an intensely alive world of matter which interpenetrates all matter such as men ordinarily know." "The real world is greater than the little part of it we see with our senses. Interpenetrating our own air, our solid walls, are worlds of finer matter." These are the Astral World and the Heaven World. In correspondence with these cosmic conditions, man is possessed of three bodies—the physical, the astral, and the heavenly. He uses these bodies diversely—the physical for ordinary action, the astral when he has an emotion, the heavenly when he dreams dreams of "unselfish love or service to God or to man." All three bodies are identical in shape, the astral and the heavenly being co-extensive with the physical and interpenetrating it. In sleep, the astral and the heavenly bodies quit the physical body, and can roam at will. So, at death, we put aside our fleshly body, but the man is living in the astral world in his astral body, as close as he ever was to his friends, who, however, cannot communicate with him because they believe him to be dead. Heaven, which all, "even the worst," are said to enter, is "the period of death when

begins the flowering of the seeds of good in us which we found in the battle of life."

The Lambeth Fathers, in 1920, rightly appreciated the quality of theosophical teaching. There are in it, they affirmed, "cardinal elements which are irreconcilable with the Christian Faith as to the Person and mission of Christ and with the missionary claim and duty of the Christian religion as the message of God to all mankind." Further, they warned "Christian people who may be induced to make a study of Theosophy by the seemingly Christian elements contained in it to be on their guard against the ultimate bearing of theosophical teaching," and urged them "to examine strictly the character and credentials of the teachers upon whose authority they are encouraged or compelled to rely." This grave pronouncement, couched as it is in mildest terms, nevertheless conveys the right impression that Theosophy is a menace to Christianity.

UNITARIANS

THE name Unitarian is the correlative of Trinitarian. In its broadest sense it can be applied to all who, in one way or another, deny the Trinity in Unity, a unity of Three distinct Persons in one Godhead. Unitarianism, as we know it, is a modern development inspired by the teaching of earlier heresies. First among those was Arianism, the controversy over which has left its indelible mark on the Nicene Creed, particularly in the one word represented in English by "Being of one substance" with the Father. The Arians denied that Christ is Very God; the Catholic Church holds, and has always held, that He is.

Arianism, after lying dormant for nine centuries, was resuscitated, as were so many erroneous doctrines, at the Reformation. Its most conspicuous exponent was a Spaniard, Michael Servetus, who was burnt alive in 1553 at Geneva by order of the civic authorities. An Italian contemporary of Servetus, namely Laelius

Socinus, taught that Christ was a created human Being, Who, however, was deified after His death, in virtue of His supereminent virtue, and is therefore to be worshipped. This Socinus was followed by his nephew, Faustus, a man intellectually his inferior, but of greater activity as a propagandist. Socinianism takes its name rather from the nephew than from the uncle. Its adherents were taught also to deny the doctrine of the Atonement and our Lord's Priesthood, humanity being in no need of divine grace. Their outlook was ethical rather than religious.

Toward the close of the seventeenth century Arian opinions were broached within the English Church by some prominent divines. In the controversies that arose in consequence the names of Sherlock, South, Cudworth, Stillingfleet, Whiston, Clarke, and Waterland were conspicuous. The two last named were the greatest of the combatants, Waterland defending the Christian position more thoroughly and ably than Clarke's other opponents.

It was, however, among the English Presbyterians that Socinianism chiefly found converts, and it is the fact that today something like half the Unitarian congregations derive from Presbyterian

congregations. Unitarianism, as an organized system, dates from 1774, when Theophilus Lindsey, resigning his living of Catterick, set up a meeting-house in Essex Street, Strand, being joined by Dr. Jebb, who vacated his benefice at Swinderby and practised as a physician while assisting Lindsey. The new sect found two valuable supporters in Dr. Joseph Priestley, the eminent man of science and the discoverer of oxygen; and Belsham, the ablest exponent of Unitarian principles, which are skilfully set forth in his *Calm Inquiry*. It required no little courage to express Unitarian opinions in those days, for, until 1813, denial of the doctrine of the Trinity came under the blasphemy laws. Since that date Unitarians have enjoyed the same liberty as other Dissenters.

Unitarianism is distinguished from Socinianism by its denial of our Lord's miraculous conception, His ascension into heaven after His baptism to receive His commission to teach the world, and His claim to be worshipped. Like the Socinians, the Unitarians reject the Atonement and the inspiration of Scripture in any other sense than that in which philosophy, science, poetry, history may be said to be inspired. About our Lord's

nature there is a divergence of opinion among them, such divergence being allowable through the absence of any authoritative creed, each congregation being at liberty to state its own belief. Some Unitarian writers adhere to the Arian view that our Lord, though not Very God, was a Being higher than man. Others regard Him as an ordinary man, possessed of superhuman powers, with a mission that was unique, and an authority that compels the obedience of conscience and reason. Others again, and these are now numerically predominant, consider Him as wholly a man, gifted with a spiritual insight and moral power so far above those possessed by any other man as to set Him apart from and above all other teachers known to history. The Atonement they regard as a purely natural process. It is true, they think, that men are powerfully influenced by our Lord's life and death, not in a unique way, but through the natural working of moral and spiritual laws. Such an idea as that of grace divinely bestowed is incompatible with their conception of human nature, which they frankly admit is not that of the Pauline Epistles.

It was said above that Unitarianism prides itself in being without any formal

creed or confession; in being, in fact, rather a tendency than a fixed set of opinions. It professes to aim at diffusing a "pure Christianity," which, however, it does not define. Unitarians maintain that they are the only true Protestants, from which it would follow that no believer in the deity of Christ can be a true Protestant. However that may be, their claim to call themselves a Christian community cannot be acknowledged. For the supreme test for all who profess and call themselves Christians is their answer to the question, Do you believe *ex animo* that the Eternal Son is Very God of Very God?

In the absence of a creed or an authorized confession, Unitarians, like the members of other sects, are obliged to put into a formal statement the doctrines and principles which they hold in common. Thus, the British and Foreign Unitarian Association at Essex Hall, the London centre of Unitarianism, issues official leaflets setting these forth. In one of them, numbered fifteen in the series, which is catechetical in form, "belief in the divine nature of man, as opposed to the doctrine of total depravity," is stated to be "the central idea, the kernel of their [the Unitarians'] faith." They reject the doctrine of the Trinity "because it is unintelligible and

contrary to reason. It is nowhere taught in the New Testament."

"How can Unitarians be Christians while denying the divinity of Jesus?" is one of the questions, and the answer is: "They deny the *deity* of Jesus, but not His divinity. Indeed, they specially emphasize His divinity as a real and personal quality inherent in His humanity." This is amplified in the succeeding question, "How can the divinity of Jesus be spoken of by those who regard Him as a mere man?" In the answer it is said that the phrase "a mere man" is no phrase of their own, but the invention of those who misunderstand their position. "Unitarians believe that in Jesus we see the divineness of human nature, and that what He was in spirit and in purpose all men ought to strive to become." To the question "What do Unitarians believe about God?" comes the answer: "God is the Father of every human soul; His nature includes wisdom, power, and goodness, and He is infinitely forgiving. From this there naturally follows the belief that all men are brothers." In the relation of the Creator to His creatures and of a Father to His children they conceive of God under two aspects, and when they speak of Him as the Holy Spirit they are

trying "to express the experience of a near and personal communion with Him, feeling His presence in the heart and soul."

As regards the future life, they hold a belief in a modified sort of purgatory. Death does not in itself effect a sudden transformation in the character. "Growth and development will go on for ever, and all suffering, whether here or hereafter, is reformatory and educational, and not vindictive. In time the wisdom and love of God will triumph over all the wilfulness and weakness of man, and will eventually lead all souls to goodness and to communion with Himself." To doubt that all souls will finally be saved is said to be impossible for Unitarians. "If we believe . . . that God is our Father, that we are His children, and that God loves every soul He has created, then we must believe that He has created us for goodness, and that we shall become in time all that He intends us to be."

The Unitarian mode of worship is inornate and direct, consisting of extemporaneous prayer and preaching, though here and there a congregation prefers some sort of liturgical form. The Unitarian religion, such as it is, is rather founded on cold reason than tinged with emotion, and has

nothing in it of warmth and comfort for the poor and ignorant.

Unitarians themselves admit that they too often are indifferent to stated worship and show little acquaintance with theology. Yet they offer the defence that these faults are the natural and justifiable consequence of that latitude of belief by which they set so great store. Sacredness is not confined to times and places, but is possible in all departments of life—a statement that is unimpeachable, but ignores the value of having, nevertheless, sacred times and places. Ignorance of theology is excused on the ground that all truth takes on a divine aspect, and therefore no importance attaches to opinions concerning historical and speculative matters.

A SURVEY

CHURCH history has to record the appearance, from time to time, of religious communities which severed themselves from the main Catholic body. Some were short-lived, others had a longer continuance and then disappeared, and others again developed on evolutionary lines into sects known to us to-day. Unitarianism, for example, has its roots in the teaching of Arius; Theosophy is a modern form of Gnosticism; the anti-sacerdotalism of Protestants is an after-growth of Lollardy, which, in its turn, was the expression of doctrines secretly cherished if not openly avowed by earlier dissenters. With the Renaissance there came a new spirit of inquiry, of speculation, and of scepticism. It had its conservatives and its revolutionaries. Of the former, Archbishop Warham, the Blessed Thomas More and John Fisher, Dean Colet, and Erasmus were notable examples. Progressive in their aim, the purification of the Church through revived

learning, they kept a firm hold on Catholicity. Of the latter, the revolutionary, type we have examples in Luther, Calvin, and John Knox, men whose idea of progress was that they must strew its path with the wreckage of the existing order of things in the religious world.

In the Reformation period, while the Church in this country retained, though often with difficulty, its loyalty to Catholic tradition, the sects which sprang into existence here through the teaching of Luther and Calvin exhibited an iconoclastic spirit. To the Brownists, the Baptists, the Presbyterians, and, later, the Quakers, the common enemy was Popery, which they detected lurking in liturgical worship, in Church ceremonial, in a thousand things which their spiritual descendants would now regard as innocent, if indeed they have not themselves adopted them. Feeling, as they did, this strong antipathy against the doctrines, rites, and ceremonies of the Church according to the use of the Church of England, and being unable to persuade the majority of their countrymen to renounce them, they could do no other than follow their conscience and depart from the Church. Some there were who stayed in but refused to conform to the Church usages, but in the long run the

Acts of Uniformity made separatism the only expedient for satisfying conscientious objectors. It is, therefore, not true to say that they were driven out of the Church, and the Acts of Uniformity, stupid and mistaken as we can now see that they were, must not receive all the blame, for these were so much in accordance with the spirit of the age that any of the disaffected communities, if it gained the ascendant, would have insisted on religious uniformity and enforced it by Act of Parliament. Before the growth of toleration there was no other way.

When we come, however, to the period when Wesleyan Methodism took its rise, we meet with other conditions than those in which the earlier sects took shape, and perhaps a better case can be made out for an indictment against the Church. The eighteenth century was an age in which religion had an exceptionally stiff struggle to keep alive. Intellectually, it was hard and sceptical; socially, it was extremely comfortable for the well-to-do, and equally uncomfortable for the poor; morally, it was loose; religiously, it was cold, contemptuously dismissing as "enthusiasm" any even the slightest warmth of emotion. We must not forget that, within the Church, there were not a few associations

of men and women for the purpose of deepening the spiritual life—the Wesleys' Holy Club at Lincoln College, Oxford, was one of these groups; the two recently-founded Societies for the Propagation of the Gospel and for Promoting Christian Knowledge were at work; and Christian apologists were defending the Faith against assailants. But, taken as a whole, the Church was comparatively lifeless, and in some places quite dead.

There was a wide prevalence of clerical absenteeism, under a lax system which allowed a priest to hold several livings at once, and to place in the parish where he did not personally reside a curate-in-charge, often a man of indifferent education and manners and shamefully underpaid. A perfunctory performance of Sunday Matins and Evensong, with lifeless preaching and a celebration of the Holy Eucharist perhaps only three or four times in the year, was commonly all the provision in the way of worship. The cathedrals set the example of slovenliness and deadness. The deanery of one might be held by the bishop of another, as in the case of Llandaff and St. Paul's, and the canons and minor canons seemed to be without the remotest conception of what their positions required of them.

In the industrial areas, where the population was growing at an unwonted rate, scarcely any attempt was made to keep pace with this increase and to make spiritual provision for the workers and their families. In many of the country parishes the people were practically heathens, and in the now developing towns things were unutterably bad. Is it any wonder that the preaching of the Methodists was welcomed by starved and frozen minds that, without knowing it, were yearning for the warmth and glow of religious fervour? Is it surprising that devotion was kindled by sacred lyrics like "Jesu, Lover of my soul," and "Rock of Ages, cleft for me," in hearts that had been chilled with the doggerel of metrical Psalms—

> "I like a bottle am become
> Which filléd is with smoke,"

and the like?

There was, it has to be owned with profound regret, the utmost need of a movement such as that of the Wesleys, Whitefield, and their fellow-Methodists. That one of its results has been to add to the divisions of an already sundered Christendom is a calamity due to mishandling on both sides. John Wesley's self-will and repudiation of all authority but his

own set an example to his followers which, even during his lifetime, they put into practice, of rejecting authority, and, after his death, followed completely by quitting the Church of their fathers. The situation was also mishandled by the authorities of the Church, who, if they had been men of broader sympathies and Catholic in stinct, would have tried to direct into orderly channels the streams of spiritual energy that were flowing uncontrolled throughout the land. But the fact that they acquiesced in the suppression by the State of the sacred Synods is the measure of their incompetence and lack of zeal. In happier circumstances the loss to English religion through the erection of the barrier of separatism between the Methodists and their Mother Church would never have befallen us.

It is not, however, very profitable to seek where to lay the blame for our present unhappy divisions. Rather, it is important to consider how they may be healed. While these divisions have been growing and widening, we have complacently looked on at the process, and have even accepted the sophistical argument that our divided state has its advantages, because each new sect that arises makes some fresh contribution to

the common stock of Christian belief and goodness. We have, however, now arrived at a point where we have had a rude awakening from this complacency. Not only does criticism assail us from without, but there is an alarming tendency from within to drift apart from a faith so confusingly presented, and to exclaim "A plague on all your houses!" And, if it is so difficult nowadays to commend the Christian religion at home, how infinitely more difficult is the task for the missionary to a heathen country. When he arrives there he will, perhaps, find one or more other missionaries differing from himself and from one another in a way suggesting to those whom he hopes to convert that a religion on which its professed followers are not agreed need not be seriously considered. It is, happily, at last dawning on the Christian mind that either reunion must come or antichrist will prevail, and with this consciousness is joined a new sense of the shame and misery of our divided state. One step in the right direction is being actively taken, especially among Presbyterians and Methodists, of fusing into "united" bodies groups which, for various reasons, had formed themselves into separate communities. Clearly, reunion among themselves must

precede the greater step toward Catholic reunion.

From time to time overtures have been made to the separated communities by the Lambeth Fathers. As far back as 1888 a basis of reunion was proposed in what is called the Quadrilateral, four conditions of reunion, namely, acceptance of (1) the sacred Scriptures as the rule and ultimate standard of faith; (2) the Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian Faith; (3) the two Sacraments ordained by Christ Himself; (4) the Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of the Church. At the Conference of 1920 the bishops drew up an earnest appeal to all Christian people to close up their ranks and to make common cause against the common enemy. They appealed to all Christians, because, if nothing more were aimed at than concord between the English Church and those who have parted from it, we should be moving scarcely to an appreciable distance in the direction of Catholic reunion, for that is the goal toward which our steps must tend. In their appeal to the non-episcopal com-

munities the bishops made much larger concessions than were ever made before, but limited, as in the past, by the requirement of the Historic Episcopate as a vital condition. That appeal, made as it was in a generous and tolerant spirit, has not been put forth in vain. It has set many minds thinking; it has created a pacific atmosphere in which the idea of unity can grow. There is arising among those to whom it was made a disposition to reconsider old objections, and to examine with sympathetic attention the terms proposed. It is not to be expected that breaches which have been allowed to exist for many generations will be healed all at once. Time is required, but it is not allowable to the Christian mind to doubt that, sooner or later, that unity which was our Lord's ideal for His followers will ultimately be attained.

One of the hindrances to reunion is a misconception of what is meant by unity. Many of our English separatists are haunted with the idea of enforced uniformity. The earlier sects certainly had some reason for being so haunted, because, when they made their struggle for freedom, the authorities in Church and State alike held the theory that by compulsory uniformity alone could unity be established

and maintained. We know, unhappily, that nothing could have been farther from the truth. The effect of passing Acts of Uniformity was to instigate to rebellion. But the day of such things has passed, and it is time for those who are haunted by the phantom of uniformity to banish it from their thoughts. Unity with diversity is perfectly possible. Could there have been a greater contrast than that which was once conspicuous between the Cistercian and the Cluniac orders, for example? In the former everything was of the austerest—the architecture plain and restrained, the appointments of its worship simple in character, the whole air of an abbey almost Puritanic. The Cluniacs were the very antithesis in their ideals. Their buildings and ceremonial appointments, with their richness and luxuriant beauty, corresponded to a temperament entirely different from that of the other order. The last thing that the two orders could be said to have in common was uniformity, but there was unity none the less, for, differences apart, they held the same faith, used the same Sacraments, obeyed the same external authority. If, then, unity without uniformity was once possible, it is so now; and, if this is true, and it is felt that almost any sacrifice is worth making for the sake

of obtaining unity, we shall all do well to consider what sacrifices we must make for this great cause. *In necessariis unitas, in dubiis libertas, in omnibus caritas.*

In considering plans of reunion we must not lose sight of the fact that a piecemeal patchwork is not what is to be aimed at. It has been said above that there are many evidences of a desire in the Protestant Christian sects to arrive at unity, first by consolidating into a single body nearly related groups, and then by joining with other bodies. But, if this is all that is intended or desired, there will be no getting further than the establishment of Pan-Protestantism, a formidable force, no doubt, but its very existence as a separate organization would only emphasize the existing divisions. If, again, the sects accepted the Lambeth Quadrilateral and came to an agreement with the English Church and its daughter and related Churches, an immensely powerful conbination would be created; but the rent in what should be united Christendom would only appear the more marked. Catholic unity must include within its embrace the two great Churches of East and West and the sects which have sprung out of them. The fact that these are outgrowths from the Catholic Church is too

often forgotten. They are conceived, they conceive themselves, as being new and unrelated organisms, but it is not so. They hold in varying degree the doctrines embodied in the Catholic Creeds, and, in proportion as they approach to the doctrinal standards of the Catholic Church, the more easily is their claim to call themselves Christian maintained. A survey—such as this—of the rise and multiplication of religious sects in English-speaking countries since the Reformation period seems to show that, if those doctrines had been faithfully taught and practised within the Church, there would have arisen no separatist communities: their creation would have had nothing to justify it. It is certain that not a single one of them could now use in defence of its separate continuance the arguments employed in support of its formation: the old grounds for grievance, real or imaginary, have been removed. What is there left to justify continued isolation? Are the arguments that are used so convincing that we must accept Christian disunion as the order of things for all time? Is there to be no consideration of changed circumstances, no revision of past judgements and decisions? Must we with folded arms resign ourselves to the inevitable?

Assuredly not: the truly Christian mind cannot acquiesce in such a state of things as that which at present exists, but must look forward to the day when the unity for which our Lord prayed shall be completely established.

INDEX

Adventists, 1 *sqq.*
  Evangelical, 3.
  Seventh Day, 3.
  Age-to-come, 3.
  Life and Advent Union, 3.
Albury Park, 18, 21.
Anabaptists, 5, 6, 12.
Anti-mission (or Anti-effort) Baptists, 14.
Arminians, 8, 79.
Assurance, Doctrine of, 90.

Baptist Union, 9.
Baptists, 5–15.
  Particular, 8.
  General (or Free), 8.
  Tunker, 14.
  Mennonite, 14.
  their polity and doctrines, 6–9; their early history, 5–7.
Barrowe, Henry, 50, 51.
Beaton, Cardinal, 137.
Besant, Mrs., 210, 213.
Booth, William, *see* Salvation Army.
Browne, Robert, 48–50.
Brownists, 6, 48, 49.

Calvin, John, *see* Baptists, Congregationalists, and Presbyterians.
Campbellites, 13, 29.
  their founder, Thomas Campbell, 13.
Candish, Dr., 145.
Cardale, John Bate, his relations with the Irvingites, 23, 26.
Cartwright, Thomas, 133.
Catechism, the Larger, 135
  the Shorter, 135.
"Catholic Apostolic Church, The," 16–28.
  begins in Edward Irving's chapel, 17.
  meetings at Albury; "gift" of prophesying discovered, 18.
  new apostolate created, 19.
  mission of the Apostles to the world, 22, 23, 24.
  ritual and ceremonial described, 25, 26.
  later developments, 26–8.
Chalmers, Dr., 145.
Christadelphians, The, 29–31.
  an off-shoot of the Campbellites, 29.
  their system of Ecclesiae, 29–30.
  their doctrines, 30–1.

Christian Scientists, 32–43
their foundress, Mary Baker Eddy, described, 32–4.
their claims examined, 34–42.
their tenets described, 34 *sqq.*
and the Lambeth Conference (1920), 42.
Congregationalists, The, 44–62.
known variously as Brownists, Barrowists, and Independents, 44.
their polity, *passim.*
their doctrinal standpoint, 54–62.
their early history, up to the Restoration, 48–54.
their Colleges in Oxford and Cambridge, 54.
in America, 55.
their relation to the Congregational Union, 45, 47.
Countess of Huntingdon's Connexion, 63–7.
its foundress, Lady Selina Shirley, 63.
her work and activity described, 64–6.
the sect established at Trevecca, 65–6.
its College at Cheshunt, now at Cambridge, 66.
its Calvinism, 64–5.
Cummins, Bishop, 167–8.

Directory of Public Worship, The, 135.
Drummond, Henry, 18, 21.

Erskine, Ebenezer, 144.

Fox, George, 152–5.
his doctrine of the "Light Within," 153.
Fry, Elizabeth, 160.

Gillespie, Thomas, 144.
Gurney Family, The, 160.
Guthrie, Dr., 145.

Hampton Court Conference, The, 134–6.
Hindmarsh, Robert, 201.
Holy Club, The, 79.
Howard, John, 160.
Howell Harris, 96.
Huss, John, 106.

Independents, *see* Congregationalists and Presbyterians.
Infant Baptism, 6, 7, 9.
Irving, Edward, 16–21.
Irvingites, 16–28.
Israel, The New and Latter House of, 117–9.
its founder, James White, 117.
takes name of James Jershom Jezreel, 117.
marries Clarissa Rogers, 118.
settles at Gillingham, 118.
his "Flying Roll," 119.
his Jezreel's Temple, 119.

Jacob, Henry, 6, 51.

Knox, John, 137 *sqq.*

Light Within, The, 153, 161.
Lothropp, John, 6.

Mathew, Arnold Harris, 126–8.
his career sketched, 126–7.
assumes titles of Count Povoleri and *de jure* Earl of Landaff, 126.
his various ecclesiastical titles, 127.
his consecration, 126.
charge against, of having obtained consecration by producing false testimony, 128.
McNeile, Dr. Hugh, 18.
Melville, Andrew, 141–2.
Mennonites, 5, 14.
Methodist Church, The United, 101–2.
Methodists, The, 69, 75, 77 *sqq.*
meaning of name, 77–8.
American Episcopal, 82.
travelling preachers, 84.
incorporated under "Deed of Declaration," 84.
headquarters in Moorfields, 84.
Conference, Wesleyan, 84, 85, 88, 99, 100, 103, 105.
Wesleyan, Organization of, 85–8.
their doctrinal standard, 89.
their Society rules, 90.
their hymn-singing, 91.
American, 93–5.
Welsh Calvinistic, 95–8.
New Connexion, 98, 99.
Primitive, 99.
Bryanite, 100.
Independent, 101.
Wesleyan, and schemes of reunion, 103, 104, 105.
their attitude to the Sacraments, 104, 105.
Moravians, The, 106–13.
Taborite, 106.
Calixtine, 106.
Utraquist, 106.
reconstituted by Zinzendorf, 107.
their settlements, 108.
revive title of *Unitas Fratrum*, 108.
at Fetter Lane, 109.
John Wesley's connection with, 69, 70, 109.
their doctrines and polity and relation to the Church, 109–13.
Muggleton, Lodowick, his birthplace, 114.
Macaulay's estimate of, 114.
proclaimed spokesman of a new dispensation, 115.
his teaching, 116.
his followers, the Muggletonians, described, 116.

National Covenant, The, 141.
Nayler, James, 152.
New and Latter House of Israel, The, 117–9.
its founder, James White, 117 *sqq.*
New Thought, The, 120–3.
known as "Progressive Philosophy," 120.

its line of teaching described, 120–3.
Judge Troward as an exponent of, 122.

Old Catholic Church of Great Britain, 124–8.
Congress, Munich, 124; Cologne, 125.
Arnold Mathew, consecrated Bishop of, 126.
relation with Theosophy and other occult movements, 128.

Penn, William, 154–9.
sent down from Oxford, 155.
his *Sandy Foundation Shaken*, 155.
No Cross, no Crown, 155–7.
Penry, John, 51.
Plymouth Brethren, The, 129–31.
also known as Darbyites, 129.
their views on the Millennium, 129.
their general teaching and polity, 130–1.
Presbyterians, The, 132–51.
at the Westminster Assembly, 135.
as one of the "Three Denominations," 136.
United, The, 137.
in England, 133–7.
in Scotland, 137–47.
in America, 147–8.
various types and groups of, 144, 5, 6.
and the Act of Security, 144.
and lay patronage, 144.
the Cumberland, 147.
their polity and organization, 148–9.
their doctrinal position, 149.
their learning, 150.
tendency in England to Unitarianism, 136, 219.
"Three Denominations, The," 136.

Quadrilateral, The Lambeth, 233.
Quakers, The, 152–66.
origin of their name, 153.
in America, 158–9.
their teaching and practice, 161–6.
Effect of the Toleration Act on, 160.

Reformed Episcopal Church, The, 166–70.
in England, 168 *sqq.*
its doctrinal position, 168–9.
the Lambeth Conference's attitude toward, 170.

Salvation Army, The, 170–80.
origin of the name, 173.
its methods and organization, 174 *sqq.*
its achievements, 175, 6, 8.
its doctrines, 176.
Mrs. Booth's influence on, 172.
Savoy Conference, The, 136.

Second Book of Discipline, The, 140.
Servetus, Michael, 218.
Seventh Day Baptists, The, 181–3.
  their relation to the Traskites, 181.
  their patronage of Little Maplestead, 182–3.
  in America, 182.
Socinus, Laelius, 219.
  Faustus, 219.
Southcottians, The, 184–7.
  their foundress, Joanna Southcott, described, 184 *sqq.*
  her Sealed Writings, 187.
Spiritualists, The, 188–200.
  Earlier types of, 188 *sqq.*
  American, and modern Spiritism, 191 *sqq.*
  their theories examined, 193 *sqq.*
  their method of "controls," 196.
  relation of scientific world to, 199.
  how regarded by the bishops at Lambeth, 200.
Spurgeon, C. H., 9–11.
  Life of, quoted, 9.
Swedenborgians, The, 201–7.
  known as The New Jerusalem Church, 201.
  their founder, Emanuel Swedenborg, described, 201–3.
  their religious tenets described, 203–6.
  in America, 206.
Theosophists, The, 208–17.
  early types of, 208.
  modern, followers of Madame Blavatsky, 209.
  their teaching described, 211–6.
  recent developments among, 212–3.
Troward, Judge, quoted, 122.
Tulchan Bishops, 141.
Tunkers, 14.
Twort, William, gives himself out to be Shiloh, 186.

Unitarians, 218–25.
  their relation to Arianism, 218.
  and Socinianism, 219.
  their controversy with eighteenth - century Churchmen, 219.
  developed out of English Presbyterianism, 219, 220.
  their doctrines stated, 220–4.
  their mode of worship, 224.

Waldenses, 5.
"Wee Frees," 146.
Wesley, Charles, born at Epworth, 75.
  goes to Ch. Ch., Oxford, 75.
  forms a religious society, 75.
  goes out to Georgia, 75.
  "Converted," 75.
  begins work at Bristol, 75.

takes alarm at Methodist tendency to schism, 76.
deprecates his brother's teaching on "perfection," 76.
separates from Methodists, 77.
his last years in Marylebone, 77.
as a preacher, 77.
as a hymn-writer, 77.
Wesley, John, 68 *sqq.*
goes to Charterhouse, 69.
Ch. Ch., Oxford, 69.
Fellow of Lincoln, 69.
associated with the Methodists, 69.
goes out to Georgia, 69.
first meets Moravians, 69, 70.
visits Herrnhut, 70.
opens preaching-houses at Bristol and Moorfields, 70.
inhibited by Bishop Butler, 70.
breaks with Moravians, 70.
has trouble with the lay preachers, 72, 73, 74.
lays hands on Dr. Coke, 74.
preaches last sermon, 74.
his death, 74.
his attitude to XXXIX Articles, 89.
his rules for the Methodists, 90.
White, James, founder of the New and Latter House of Israel, 117–9.
Whitefield, George, 230. *See also* Methodists, Welsh Calvinistic Methodists, and the Countess of Huntingdon's Connexion.
Williams, Roger, 11.
Wilson, Daniel, Bp. of Calcutta, 18.
Wishart, George, 137.
World's Parliament of Religions, 13.
Wroe, John, 117.

Zinzendorf, Count, 70, 107 *sqq.*

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